

The Advent HOLY BIBLE **REVIEW** **HERALD** And Sabbath

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOL. 67, No. 13.

BATTLE CREEK, MICH., TUESDAY, APRIL 1, 1890.

WHOLE No. 1859.

The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
 Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.

50 Cents Commission for Each NEW Subscription.

SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

A PETITION.

SWEET and calm, sweet and calm,
 Keep Thou my spirit from life's harm!
 Guard me, guide me,
 Ever lead me
 Through cloud and storm!

Plain and clear, plain and clear,
 Ever may Thy way appear!
 Heal me, hold me,
 Ever show me
 Thou art near!

Pure and free, pure and free,
 Help Thou my thoughts to wing to Thee!
 Lift me, reach me,
 Ever teach me
 All Thy mystery.

—Lisa A. Fletcher.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

REPENTANCE THE GIFT OF GOD.

BY MRS. E. G. WHITE.

✓ THERE are many who have erroneous ideas in regard to the nature of repentance. They think that they cannot come to Christ unless they first repent, and that repentance prepares them for the forgiveness of their sins. It is true that repentance does precede the forgiveness of sins; for it is only the broken and contrite heart that will feel the need of a Saviour. But must the sinner wait until he has repented before he can come to Jesus? Is repentance to be made an obstacle between the sinner and the Saviour? Jesus has said, "And I, if I be lifted up from the earth, will draw all men unto me." Christ is constantly drawing men to himself, while Satan is as diligently seeking by every imaginable device, to draw men away from their Redeemer. Christ must be revealed to the sinner as the Saviour dying for the sins of the world; and as he beholds the Lamb of God on the cross of Calvary, the mysteries of redemption begin to unfold to his mind, and the goodness of God leads him to repentance.

¶ Although the plan of salvation calls for the deepest study of the philosopher, it is not too deep for the comprehension of a child. In dying for sinners, Christ manifested a love that is incomprehensible; and in beholding this love, the heart is impressed, the conscience is aroused, and the soul is led to inquire, "What is sin, that it should require such a sacrifice for the redemption of its victim?" John, the beloved disciple, declares that "whosoever committeth sin transgresseth also the law; for sin is the

transgression of the law." The apostle Paul instructed men in regard to the plan of salvation. He declares, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." John, speaking of the Saviour, says, "Ye know that he was manifested to take away our sins; and in him is no sin."

¶ The living oracles do not teach that the sinner must repent before he can heed the invitation of Christ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Men must come to Christ because they see him as their Saviour, their only helper, that they may be enabled to repent; for if they could repent without coming to Christ, they could also be saved without Christ. It is the virtue that goes forth from Christ that leads to genuine repentance. Peter makes the matter clear in his statement to the Israelites, when he says, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." Repentance is as much the gift of Christ as is forgiveness, and it cannot be found in the heart where Jesus has not been at work. We can no more repent without the Spirit of Christ to awaken the conscience, than we can be pardoned without Christ. Christ draws the sinner by the exhibition of his love upon the cross, and this softens the heart, impresses the mind, and inspires contrition and repentance in the soul.

✓ Paul says, "I was alive without the law once; but when the commandment came, sin revived, and I died." What was it that brought that commandment to the mind of Paul but the Comforter, which is the Holy Ghost, whom Jesus said "the Father will send in my name? He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Paul continues, "And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which was good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

¶ Men sometimes become ashamed of their sinful ways, and give up some of their evil habits, before they are aroused to manifestly come to Christ; but it is the power of the gospel, the grace of Christ, that is drawing them to make reformation in their conduct. An influence of which they are unconscious works upon the soul, and the conscience is quickened, and the outward life is amended. And as Christ draws them to look upon his cross, to look upon him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep-seated sin of the soul, is revealed to them. They begin to comprehend something of the righteousness of Christ, and exclaim, "Was all this love, all this suffering, all this humiliation demanded that we might not perish, but have everlasting life?" They then understand that it is the

goodness of God that leadeth to repentance. A repentance such as this lies beyond the reach of our own powers to accomplish; it is obtained only from Christ, who ascended up on high, and has given gifts unto men. Christ is the source of every right impulse. He is the only one who can arouse in the natural heart enmity against sin. He is the source of our power if we would be saved. No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. By faith in the work and power of Christ, enmity against sin and Satan is created in his heart. Those whom God pardons are first made penitent.

¶ The pleasing fable that all there is to do is to believe, has destroyed thousands and tens of thousands, because many have called that faith which is not faith, but simply a dogma. Man is an intelligent, accountable being; he is not to be carried as a passive burden by the Lord, but is to work in harmony with Christ. Man is to take up his appointed work in striving for glory, honor, and immortality. God calls upon men for the use of every talent he has lent them, the exercise of every power he has given; for man can never be saved in disobedience and indolence. Christ wrestled in earnest prayer; he offered up his supplications to the Father with strong crying and tears in behalf of those for whose salvation he had left heaven, and had come to this earth. Then how proper, yea, how essential that men should pray and not faint! How important that they should be instant in prayer, petitioning for the help that can come only from Christ our Lord! If you will find voice and time to pray, God will find time and voice to answer.

✓ Some of our brethren have expressed fears that we shall dwell too much upon the subject of justification by faith, but I hope and pray that none will be needlessly alarmed; for there is no danger in presenting this doctrine as it is set forth in the Scriptures. If there had not been a remissness in the past to properly instruct the people of God, there would not now be a necessity of calling especial attention to it. Some of our brethren are not receiving the message of God upon this subject. They appear to be anxious that none of our ministers shall depart from their former manner of teaching the good old doctrines. We inquire, Is it not time that fresh light should come to the people of God, to awaken them to greater earnestness and zeal? The exceeding great and precious promises given us in the Holy Scriptures have been lost sight of to a great extent, just as the enemy of all righteousness designed that they should be. He has cast his own dark shadow between us and our God, that we may not see the true character of God. The Lord has proclaimed himself to be "merciful and gracious, long-suffering, and abundant in goodness and truth."

¶ Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity." The prophet declares, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Brightness, glory, and power are to be connected with the third angel's message, and con-

viction will follow wherever it is preached in demonstration of the Spirit. How will any of our brethren know when this light shall come to the people of God? As yet, we certainly have not seen the light that answers to this description. God has light for his people, and all who will accept it will see the sinfulness of remaining in a lukewarm condition; they will heed the counsel of the True Witness when he says, "Be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

The Church is represented as standing in a self-satisfied, pleased, proud, independent position, ignorant of her destitution and wretchedness. By her attitude she says, "I am rich, and increased with goods, and have need of nothing." How many who claim to be keeping the commandments of God are in this position to-day! The charge against the Church is, "Thou art lukewarm, and neither cold nor hot." But while many may be satisfied with their lukewarm condition, the Lord is far from pleased, and declares that unless you are zealous and repent, he will spue you out of his mouth. But he warns you, he entreats you. He says, "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

The gold that Jesus would have us buy of him is gold tried in the fire; it is the gold of faith and love, that has no defiling substance mingled with it. The white raiment is the righteousness of Christ, the wedding garment which Christ alone can give. The eye-salve is the true spiritual discernment that is so wanting among us, for spiritual things must be spiritually discerned.

To our brethren who are standing in this self-confident, self-satisfied position, who talk and act as if there was no need of more light, we want to say that the Laodicean message is applicable to you. Many professed Christians are without Christ because they refuse to weave his principles of truth into their life. The word of God declares, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." We should pray earnestly and inquire with sincere hearts as to what the will of the Lord is, that we may be ready to receive the blessing we so much need.

We must have oil in our vessels with our lamps, and not be like the foolish virgins of the parable, whose lamps went out as they slumbered and slept, and who had no oil to replenish them, and so failed to be ready to meet the bridegroom. We should seek for a living experience, and obtain the grace of Christ. We need his love and gentleness; we need our faith revived. Let no one disregard the counsel of God, but let us all buy of him gold, and white raiment, and plead for the anointing of his Holy Spirit. Jesus desires us to have a personal knowledge of the truth, and we should search the heart carefully, critically, cease to do evil, and learn to do well. Jesus says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." No one should feel like rebelling, like standing in defiance of God, because he rebukes you on account of your lukewarm condition and spiritual pride. God condescends to entreat you that he may talk with you, and invites you to open the door of the heart, that he may come in and sup with you, and you with him. He declares, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

—What a book! vast and wide as the world, rooted in the abysses of creation, and towering up beyond the blue secrets of heaven! Sunrise and sunset, promise and fulfillment, life and death, the whole drama of humanity, are in this book. —Heine, on the Bible.

"CONSIDER YOUR WAYS."

BY ELD. R. S. DONNELL.
(Kingsville, Mo.)

WE can imagine that had we been living in the days of Noah, we would have received the warning that he uttered, and escaped the fate of a drowning world. We can think that had it been ours to live when John in the wilderness was heralding the coming of the Messiah, how gladly would we have accepted his doctrine, and then welcomed Jesus, and received him as our Saviour! We can boast that had we been numbered with Israel, and witnessed the mighty hand of God as it wrought for their deliverance from Egyptian bondage, and all along their journey to Canaan, our voices would not have mingled with their murmurings against God in the wilderness.

And yet while we are so ready to condemn a wicked world for not repenting at the preaching of Noah; while we are so ready to denounce the Jews for rejecting the work of John, and the first advent of Christ; while we so boastfully declare how willingly we would have borne the trials, and accepted all of God's requirements in the wilderness,—how many of us to-day are receiving only in part the message God has sent to save us from the destruction that awaits a wicked world, and to prepare us for the second advent of Jesus! O how easy to see the application of Bible truth to past generations, but how hard to discern the truth for us, and how difficult to see our own duty!

We love to study and admire the types and shadows of the Levitical dispensation. How ready we are to concede that these types and shadows have their antitype and substance in the Christian dispensation; how ready we are to admit, and even to extol the wisdom of the plan of God for the support of his work in the earth during the reign of types and shadows; but how hard for some of us to see that that plan, like the immutable law of Jehovah, remains unchanged! I shall not enter into a lengthy argument, neither do I deem it necessary to produce a great array of Scripture texts to prove that the Lord's plan of supporting his work in the gospel dispensation, is just the same to-day as it has been in the past.

Paul, the great apostle to the Gentiles, says on this subject: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" 1 Cor. 9:13. It will require neither argument nor additional proof to determine to whom Paul refers in speaking of those who minister about holy things, and wait at the altar. All will agree that it was the tribe of Levi. But fearing that some may not remember just how they lived of the things of the temple and the altar, we will go back to Num. 18:20, 21, to refresh the memory: "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." How clear from this scripture, that the tithe was the means of their support!

Now listen again to Paul: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14. "Even so," that is, just in the same way, by the tithe, or tenth. But who is the author of this means of supporting the gospel?—"Even so hath the Lord ordained." Then Jesus is the one who says that tithing is still the plan for the support of his work on earth. This makes Lev. 27:30-33 in binding force to-day. Let us read now two verses: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the

Lord." This places upon us the sacred duty of rendering the tithe unto the Lord. He says it is holy, and belongs to him. Then if the tithe or any part thereof is withheld, with propriety may God ask: "Will a man rob God?" Mal. 3:8. Brethren, has the Holy Ghost entered our hearts, and shed abroad the love of God therein? If we love God, we will love his cause, and cheerfully render to him that which he has ordained for its support.

We are constantly in receipt of letters calling for some one to come and preach the truth to the writers and their neighbors. We could find work for more than double the laborers in the field to-day; but from whence would come their support? God says: "Bring ye all the tithes into the store-house, that there may be meat in mine house." Mal. 3:10. I am persuaded that if this were done, the amount of tithe would be more than doubled, and the number of laborers could be increased accordingly. How often, as we visit churches, and ask how many pay tithes, the response comes: Oh, about one-fourth, one-third, one-half—seldom all. Brethren, is this as it should be? Is it not time to "consider your ways"? Haggai 1:5, 7. Can you hope for God's blessing when "you run every man into his own house"? Verse 9. And while you "consider," remember that here you are stewards of the Lord, and one clause in the title to the eternal inheritance reads: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Luke 16:11.

LIGHTNESS AND JESTING.

BY L. S. WHEELER.
(Battle Creek College.)

"As a mad man who casteth fire-brands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport?" Prov. 26:18, 19. The Bible contains no exemption for those who are "in fun." Yet, although the influence spread by them is compared to casting forth death, how prevalent is this deceit in this age, especially among the young! But when a sin becomes popular, the law of God is forgotten, and public opinion is made the standard. Instead of Jesus, custom is followed. Paul plainly said, "Be ye not therefore partakers with them," but "that which is good to the use of edifying" should take the place of "jesting" and "foolish talking;" and "let no corrupt communication proceed out of your mouth." Eph. 5:7; 4:29.

Many think that unless they indulge in a little nonsense and foolish talking now and then, life is made dull and blank. Do they ever pause to think how they will get along without all this in the life and world to come? or do they suppose that its lack will make existence there dull? Such have lost sight of that "joy" which is the fruit of the Spirit; of the richness there is in the sweet influence of angels to those who cherish their presence; and of the bliss of tasting "the powers of the world to come." (See Heb. 6:4-6.) None should expect God to intrust them with his Holy Spirit while not trying to live by every word that proceeds out of his mouth. For thus saith the Lord, "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few." Eccl. 5:2.

Many minds that by proper training might develop talent which would be of use in the cause of God, are ruined by being permitted to entertain and cultivate light and trifling thoughts. And how the Spirit of God is quenched and grieved away by this superficiality and shallowness of character, may be realized by the following thoughts gleaned from the "Testimonies":—

Girls and boys get together and chat and laugh and joke, and drive Christ out of their hearts, and angels from their presence, by their foolish nonsense. Unprofitable conversation upon the acts of others, small talk about this young man or that girl, withers noble, devotional thoughts and feelings, and drives good and

holy desires from the heart, leaving it cold and destitute of true love for God and his truth.

I feel alarmed as I witness everywhere the frivolity of young men and young women who profess to believe the truth. God does not seem to be in their thoughts. Their minds are filled with nonsense. Their conversation is only vain, empty talk.

God is dishonored by the frivolity and fashion and empty, vain talking and laughing that characterize the life of the youth generally. Paul exhorts the youth to sobriety: "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, *sound speech, that cannot be condemned*; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

Those vain, frivolous words, are all written in the book. Those false words are written.

We may deny him [the Lord] in our words, by speaking evil of others; by foolish talking, jesting, and joking; by idle or unkind words; or by prevaricating, speaking contrary to the truth. In our words we may confess that Christ is not in us.

When engaged in labor, guard the mind; keep it stayed upon God; talk less and meditate more. Remember, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Let your words be select; *this will close a door against the adversary of souls*. Let each day be entered upon with prayer; work as in God's sight. His angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done.

How different from the Saviour is the one who by his actions says, "I delight to joke and jest"! Jesus, when a child, spoke with wisdom, and during his life here he was often in prayer in some quiet resort, away from the hurry and din of life, pleading for strength to accomplish his work. If Jesus needed to be so much in prayer for strength, how much more do we need the constant refreshing from the Holy Spirit, and a living connection with Heaven, realizing continually, "Thou God seest me"!

GOD'S MERCY AND LOVE.

BY JOHN F. BAHLEB.
(Oakland, Cal.)

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." Ps. 103: 17.

We cannot conceive the magnitude of the mercy of God. Like his love, it is unsearchable. It is from everlasting to everlasting. As we cannot solve the great problem of eternity, neither can we understand the mercy of God. His tenderness enabled him to give his only begotten Son to die for us when we were offenders.

If we could behold the wondrous love of Him who gave Heaven's best gift for mankind, then we could appreciate the great future. It is love and mercy that will call the sleeping ones from their tombs. It is these which will change the righteous living, and take them where they can share a perfect state of love, there to behold in the Father and in the Son, mercy indescribable. The worlds that shall be visited by the redeemed saints, are manifestations of the love and mercy of One who possesses the attributes of a loving Creator. None but he can be so merciful. But this mercy will be bestowed upon such as fear him. O, that we might comprehend the heights and depths of his mercies! "They are new every morning."

When Christ shall come, then we shall see his merciful face, and his love will then be enjoyed by the saints throughout a ceaseless eternity. "All thy commandments are righteousness." Ps. 119: 172. Here the commandments are called righteousness, and they that do them "shall live by them."

He shows mercy unto thousands of them that love him and keep his commandments. Ex. 20: 6. Hence it will pay to keep God's law. Again he says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." O, unspeakable mercy! How rich, how bountiful, how grand! And the everlasting Father will bestow it upon us freely.

CHILDREN OF A KING.

BY MRS. L. D. AVERY STUTTEB.

(Bancroft, Mich.)

2 Cor. 6: 17, 18.

WHAT! children of a King! How can it be?

Our hands are rough and hard with daily toil,
Naught but these crumbs of hard-earned bread
have we,

With aching brows we till the scanty soil,
While these poor garments ill protect the form,
From summer's heat, or winter's blinding storm.

What! children of a King! How can it be?

Our poor hearts yearn for human care and love;
Our spirits long for kindly sympathy,

But search for it in vain where'er we rove.
The world seems drear and lone to such as we:
What! children of a King! How can it be?

Were we the children of an earthly king,

Then would our days on earth be bright and
sweet.

And eager hands earth's fairest gems would bring,
And haste to lay them at our honored feet.
It cannot be! 'e'en while we groan and sigh,
The careless multitude pass coldly by.

Ah! no, not children of an earthly king,
The short-lived monarch of a dying race.
Cheer up, faint heart, far better news I bring,
Let heavenly joy illuminate thy face!
For ye are heirs of an eternal King!
Lift up your heads for joy, and shout and sing.

'E'en though a thousand perish at thy side,
And tens of thousands fall at thy right hand;
Though nations crumble in their sin and pride,
Thou, like the Rock amid the storms, shalt stand.
Then, fainting Christian, lift thine eyes and sing,
Thou art an heir of the eternal King!

Oh! let me ne'er forget, amid earth's gloom,
When my faint heart grows weary, sad, and lone,
A princely Guest hides in my humble room,
And bends his ear to list each plaintive moan.
I hear his voice—it speaks of sins forgiven,
And whispers, "Peace! thou art an heir of heaven!"

MADAGASCAR AND ITS PEOPLE.

BY A. SMITH.

(Grandville, Mich.)

In the Indian Ocean, about 250 miles from the southeast coast of Africa, lies Madagascar, in magnitude the third greatest island of the world. Its length from northeast to southwest is 980 miles; its width, at the broadest point, 350 miles; and its area, 230,000 square miles. Its form is regular and compact, there being but few indentations of the coast. Diego Suarez Bay, at the northern point of the island, is said to be one of the finest harbors in the world; and on the east coast is a chain of lagoons, which, by cutting short channels to connect, would afford 300 miles of safe water transit for the coast trade.

The largest lakes in the island are said to be about 100 miles long, and are studded with islands, and surrounded with luxuriant vegetation. The rivers are not large, with perhaps two exceptions, but are copious from abundant supplies from the interior. They are usually navigable for only short distances, on account of numerous rapids, cascades, and waterfalls. The two larger rivers, however, are said to be navigable 150 miles each from the sea. Innumerable springs and streams abound, being supplied by abundant rainfall. As the result, vegetation is luxuriant. No snow is ever seen, even on the highest mountains, but thin ice occasionally forms in the high interior in winter, and hailstorms are frequent in the rainy season, which is from November until April, at which time also terrific thunder-storms, water-spouts, and hurricanes sometimes occur. The summer heat is not excessive. There are but two seasons,—the rainy, which is hot, and the dry and cool, which is from April to November. On the east coast rain falls throughout the year. The climate is unhealthy, except in the high interior.

The island is doubtless largely of volcanic origin, extinct craters being very numerous, although there are no acting volcanoes. Earthquake shocks are felt every year. A few hot springs are found, giving evidence of subterranean activity. More than a third of the interior is a mountainous region, with an altitude above the sea of from

3,000 to 5,000 feet. This region is surrounded by extensive fertile plains, of much less altitude, from ten to 100 miles in width, broken more or less by hills. The loftiest mountain on the island is nearly 9,000 feet in height, and is called Tsi-afa-jävona; *i. e.*, that which the mists cannot climb. In the northern part of the island is another remarkable mountain, rising above the plain 6,000 feet. It can be seen far out at sea.

In the highland the soil is bright red and brown clay, and in the valleys a bluish black alluvium. On the coast, in the southern portion of the island, it is low and flat, but in the northern portion it is bold and precipitous. Almost an unbroken line of dense forest surrounds the island not far from the sea, on an average of from fifteen to twenty miles in width, abounding in a large variety of hard-wood timber trees, palm, bamboo, baobab, tamarind, and others. There are many magnificent flowering trees, and trees peculiar to Madagascar, one of which is the "traveler's tree," with a graceful crown of plantain-like leaves, growing in fan shape at the top of a lofty trunk, and supplying a quantity of pure cool water.

Rice, maize, millet, manioc, yams, sweet potatoes, and many other vegetables introduced from Europe, are cultivated extensively. Sugar-cane, coffee, tobacco, indigo, cotton, hemp, etc., are also cultivated. Among the fruits are the peach, pine-apple, banana, orange, lemon, and raspberry. The soil is so rich that rice is said to yield one hundred fold.

In the lakes and rivers crocodiles are abundant, and are often very dangerous to those going into the water or upon it in light canoes. But the people, because of a superstitious veneration, will not kill them. There are but few venomous serpents. Among the wild animals the largest and most fierce is a plantigrade three feet long, resembling a weasel. Wild dogs, and cats, monkeys, baboons, etc., abound. Cats are not domesticated. Birds are numerous, and many of them are peculiar to the island; but they are not noted for brilliancy of plumage, nor for shape. Among the minerals iron is abundant, but there is but little copper and silver. Coal has been found in several places, which, with the abundant supply of timber, would enable American or British enterprise and capital, could they be introduced, to greatly develop the commercial importance of this considerable tropical continent.

The natives of Madagascar, who number more than 4,000,000 souls, are divided into many tribes, each with its distinct name and customs; but, collectively, they are called Malagasy, and have only one language, though differing somewhat idiomatically. It is soft and musical, full of vowels and liquids, and almost free from gutturals. It closely resembles the Malayan. They never invented a written language, and had none until introduced by English missionaries about seventy years ago. The people evidently are of Malayan or Polynesian origin, though in some places there is an admixture of African and Arabic elements. They are generally tall, well built, of an olive complexion, have black hair, curling naturally. Their noses are small but not flat, and their lips are thin. They are not savages; they live in settled communities, and are law-abiding and loyal. They give evidence of mental strength, which of course could be greatly developed by cultivation. They have never practiced cannibalism; but, apart from modern influence, they are very immoral, untruthful, and unfeeling and cruel in war, which is common among the tribes. They practice polygamy, and are slaveholders. The slaves are native islanders and, until 1877, when they were set free, Africans brought over from that country by the Arabs. Infanticide was once practiced very commonly. The people are affectionate and firm in friendship, kind to children and aged relatives, respectful to old age, courteous and polite, and very hospitable to strangers. They are not very industrious. Their chief occupation is husbandry; but they have no plows, the soil being cultivated with a long-handled spade.

There are no roads or wheeled carriages in Madagascar, canoes (where navigation is practicable), and men-carriers by well-beaten paths being employed instead. There are no cities, properly such, but a great number of villages a short distance from each other. Their houses are mere huts with high roofs, covered with reeds or leaves, and without chimneys or windows. To this rule there are, of course, exceptions, due to the influence of English missionaries. Those in the least enlightened tribes who can afford to, or who care to dress, wear but scanty clothing. Both men and women are very fond of jewelry, and coin introduced from other countries quickly comes out of the fire the "golden calf" of native finery. They are skillful in metal working, and are quick to adopt new ideas. The women spin and weave, and with the rudest appliances manufacture strong and durable cloth of silk, cotton, hemp, etc. They also manufacture mats, hats, baskets, and other articles, often with great taste and beauty. The several tribes are ruled by chiefs or petty kings, who act as priests for the tribes while living, and are worshiped as inferior gods or lords when dead. There exists among the people a kind of fetichism; and they believe in witchcraft, divination, lucky and unlucky days, and ancestor worship. Sacrificial offerings of sheep and fowls are made in various places.

(To be continued.)

"FAITH ON THE EARTH."

BY A. W. ROTHWELL.
(Onarga, Ill.)

"NEVERTHELESS, when the Son of man cometh, shall he find faith on the earth?" Luke 18:8. These are words with which the Saviour concluded one of his parables. They are put in the form of a question, and are uttered in such connection that we know Jesus saw that faith would be greatly diminished from the earth when he should come again. The question might be answered by another text of Scripture in the same connection: "And as it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17:26.

There have always been special truths applicable in different ages of the world. The apostle Peter alludes to this when he speaks of "present truth:" "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Pet. 1:12. To the antediluvians, the preaching of the soon coming of Christ would not have been "present truth," neither would it be "present truth" to preach the message of Noah at the present day. We know that in the days before the flood, the warnings and exhortations of the servant of God were lightly esteemed; and as a consequence, God swept the earth with the waters of the deluge. Righteous Noah and also his three sons and their wives were spared that terrible judgment. There was not much faith then, we know, and so, we are told, will it be when the Son of man shall be revealed. When the doctrine of the second advent is preached, scoffers everywhere raise the cry, "Where is the promise of his coming?" They see no evidence of its nearness. The antediluvians saw no evidence of the coming flood—and why?—Because they strove against God's Spirit (Gen. 6:3) till God withdrew it, and they were given over to their own carnal natures, and were brought under strong delusions. So will it be in the last days. Men will resist the Spirit of God, "and for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:11, 12.

It is an easy matter to say in the language of the Pharisees (Matt. 23:30): "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." No doubt many of them pitied the antediluvians for their blindness in not receiving the light that Noah had for them from God;

and at the same time they were rejecting greater light.

How many to-day severely blame the children of Israel for their murmurings in the wilderness, and even flatter themselves that had they been living in those days, they would have believed God, and would have been very good and obedient children! Oh, yes; but when questioned upon some point of present truth, as the second coming of Christ, like the Pharisees who said, "We know that God spake unto Moses: as for this fellow, we know not from whence he is" (John 9:29), they say, "We know that Christ came to this earth once, and that he promised to come again; but as for the time, we do not know, nor can we know anything about it." When Paul wrote that those things happened unto the children of Israel for our examples, he added, "Wherefore let him that thinketh he standeth, take heed lest he fall." 1 Cor. 10:11, 12. No doubt many thought that they were right in the sight of God. But God, who knoweth the secrets of men's hearts, knew they were not. He knows to-day as well as he knew then, and has known all the way down the stream of time. He says: "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." Rev. 2:9. He knows, also, the works of his people in the last days, for he says, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:15-17.

"When the Son of man cometh, shall he find faith on the earth?" This is a stirring question, and one which we must each answer for ourselves. May the Lord help us to love his truth, and rejoice in the hope of his second coming.

DOES ACTS 15:14-17, TEACH PROBATION FOR A FUTURE AGE?

BY ELD. WM. COVERT.
(Indianapolis, Ind.)

THIS scripture is cited by all advocates of the age-to-come theory as evidence that there will be probation for both Jews and Gentiles after the second coming of Christ. They argue that verse 16 refers to the second coming of Christ, and that after he comes he will build up, or restore, the kingdom of David. Verse 17 is claimed to teach that when the kingdom is thus restored, the Gentiles and the "residue of men" (the Jews) may seek after God.

Let us inquire concerning what is taught by the apostle James in this chapter. The meeting was called for the purpose of considering the duties and the privileges of Gentile converts in this dispensation. It is not likely that an inspired apostle would miss the whole dispensation in his speech, and spend his time in the Conference without touching the subject. It is not to be supposed that if he had done so an inspired penman would have recorded the speech, so that it would become a part of God's written word; for such an arrangement of matter would have been misleading. This part of the speech is simply a preamble to a resolution that he proposed in the convention, which is recorded in verses 19, 20.

The resolution was adopted and carried into effect. But none who were in the council seem to have thought of applying the instruction to the age to come. The whole question related to a subject that was then a present emergency, and would continue in force to the end of the Christian dispensation when once settled. In this convention, the course that the apostles had pursued in preaching to the Gentiles was defended by the speakers. Peter referred to his own labors among them, and stated that God had made choice of him to preach to the Gentiles. We can easily find events recorded that will verify this point. (See Acts 10.) He also

cited what God had done for Gentile believers in purifying their hearts by faith, just as he had done for Jewish believers.

When this man had finished his testimony, and none rose to controvert what he had said, then James arose, and took up the prophecy of Amos (see Amos. 9:11, 12), and stated that Simeon's speech agreed with what the prophet had said. But wherein can there be any point in the argument of James if the prophet Amos was talking about a work to be done for Jews and Gentiles after the second coming of Christ, while Peter was defending his course because he had already preached to the Gentiles? Would the apostle have taken a prediction that related to a future age, and applied it to the present? Did not these men know how to make an argument?

But we are told that the language used by the apostle is descriptive of an age yet in the future. We answer that the apostles did not so understand it. Their arguments and the practical applications made with reference to the present dispensation, constitute a divine commentary upon the prophecy which absolutely settles the question. The New Testament writers and speakers have quoted many things from the writings of Moses and the prophets, and applied them in a different way from what we might do if left to our own wisdom. But when the Lord authorizes an explanation of a scripture, we should be willing to let the matter remain as he has settled it.

SAD, BUT TRUE.

BY GEO. B. THOMPSON.
(Willow Hill, Ill.)

A CORRESPONDENT writes to the Boston *Christian Witness*:—

We are in a big fight just now on the dancing question; our members are going mad after the dance. Last week a Methodist church was opened up in this place as a dancing hall, and by a member of the Methodist Episcopal Church. The old church was idle in the graveyard one-half a mile out of town, so the man mentioned bought it, moved it into the town, and gave a free dance last week on prayer-meeting evening—only a few at prayer-meeting, but many at the dance. Pray for us.

Such circumstances as these cause feelings of sadness akin to pity. When churches, dedicated to the sacred worship of the Lord, are converted by his professed followers into scenes of low revelry in honor of the "god of this world," it is certainly time for the professed Church of God to become alarmed and arouse to action. To heed the call, "Pray for us," is certainly appropriate as well as a Christian duty. "Few at the prayer-meeting, but many at the dance,"—"lovers of pleasures more than lovers of God." The fulfillment of this prophetic declaration is striking. The churches are no more crowded. Their walls reverberate the footsteps of but few worshippers. The foretold spiritual declension of the last days is here, and the Saviour standeth at the door. Pride, formality, and love of the world have taken hold of Zion, and the sweet, melting Spirit of God is not an abiding Guest. Alas! how sad!

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:1, 2. This prophecy is fast meeting its fulfillment. Who will heed the cry, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities?" Verses 4, 5.

—Tongue cannot describe the love of Christ; finite minds cannot conceive of it; and those who know most of it can only say with Inspiration, that it "passeth knowledge."—*Payson*.

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 32:20.

CONDUCTED BY J. O. CORLISS AND W. C. WHITE.

TRIALS OF CHINESE MISSION LIFE.

MR. MORRISON sailed from New York about the middle of May, 1807, for Canton. He first landed, however, at Macao, an island on the Chinese coast, about ninety miles from Canton. Meeting there some English gentlemen who were in the employ of the East India Company, they told him that while they wished him success in his enterprise, he would find it next to impossible to reside there for the purpose of learning the Chinese language, as the Chinese were prohibited from teaching foreigners their language, under penalty of death.

But Mr. Morrison was not to be discouraged at so formidable an obstacle as this was made to appear. He had dedicated his life to the work of teaching the gospel among that people, and was determined not to be thwarted in his purpose. After a long and earnest conversation with Sir George Staunton, the president of the Select Committee of the East India Company, and finding him at that time powerless to give him the assistance he desired, he sailed again for his destination. Arriving in Canton, he immediately sought an interview with Mr. Carrington, then the American Consul to China, and presented his letter of commendation from Mr. Madison. The consul gave him a cordial reception, and also invited him to occupy a room, for the time being, in his own house, which was gladly accepted.

But the consul's house being thronged with visitors, Mr. Morrison soon found a more quiet place, at the home of a prominent merchant, where he was protected as an American citizen; for as an Englishman he dared not be known, lest he should be ejected from the country. He soon succeeded in obtaining a teacher, a Roman Catholic Chinaman, who was also agent for the Romish missionaries at Peking. He then bent all his energies toward learning the Chinese language. During Mr. Morrison's tutelage under his Romish teacher, he was obliged to use the most extreme caution, lest he should utter a word that would reveal his intentions in coming to China. One false step would have overthrown all his plans, and driven him out of the land.

Added to the anxiety he felt for his personal safety, he was beset with numerous other difficulties. His necessities compelled him to set up an establishment by himself, where he could have his teacher and a servant boy with him. Besides the heavy expense of this, he became a prey to the merciless covetousness of the natives. As an illustration, he employed a native, on one occasion, to buy him some books in the city, and he soon after learned that the person employed had, with the connivance of his servant, defrauded him out of thirty dollars in the transaction. This put him on his guard, and he soon found that, to save himself from their deceit and rapaciousness, he must deal with them in a rigid, and almost harsh manner.

His rooms were in a basement story, and had been used for the storage of goods. In these he ate, slept, and studied. In order to attract less attention, he adopted the dress, food, and habits of the natives. He even learned to eat with chop-sticks, and allowed his finger-nails to grow, in true Chinese style. This he thought would facilitate his object in the country; but as his health began to decline under the austerities he practiced, he questioned its propriety. Looking at the matter seriously, after his health was impaired, he concluded that eating like the natives did not increase his knowledge of the language, neither did the length of his finger-nails better his circumstances in physical comfort. On the whole, he concluded that it was a mistake to try to ape the customs of the natives of the country, considering his early training; and he therefore laid aside these and also his Chinese frock,

queue, and thick-soled shoes, for a costume and diet more befitting one of English birth and education.

But in his anxiety to learn the language in a brief time, and thereby economize the funds of the society under whose auspices he was, he applied himself unremittingly to study, without sufficient air and exercise, which so told on his strength that he soon became unable to walk across his room. His physician then advised a change of climate, and through the interposition of Sir George Staunton, he was permitted to reside for a time at Macao, to which place he removed, June 1, 1808. He remained at Macao until near the close of August following, and then returned to Canton. But in November of the same year, all the English were commanded to leave that city, on account of political troubles. This caused Mr. Morrison to again seek quarters at Macao, though to his disadvantage intellectually, because of the law in force there against a Chinaman living with foreigners, which cut him off from the privilege of having his former free intercourse with his tutor.

Shortly after his arrival at Macao, Mr. Morrison became acquainted with an English family by the name of Morton. A warm attachment soon sprang up between him and the daughter of Mr. Morton, which, in due time, culminated in marriage. In the meantime, however, his position as missionary became, through the jealousies of the Roman Catholics, so serious a hinderance to his residence at Macao, that he determined to leave there, and settle at Penang, where he hoped to pursue his studies until the way should open for him to return to China. But just a few days before he was to start on his journey, he received an offer of \$2,500 per year from the East India Company, to become their official translator of the Chinese language. This offer he gladly accepted, because it gave him the privilege of residing at either Macao or Canton, where he could freely pursue the great object for which he had left home and native land.

But still his trials were not ended. His Chinese assistants were ill-tempered and capricious, which annoyed him greatly. His house was in a most miserable condition, which made it unfit to live in. He would have endured to remain in it, however, but for the landlord's having raised the rent, on account, as he said, of its having been turned into a chapel. The health of his wife also began to fail, and she soon became a confirmed invalid. In short, trials came from within and without. But the purpose of Mr. Morrison was so firmly fixed to pursue his work, that nothing but death could restrain him.

J. O. C.

MEXICO AS A MISSION FIELD.

THE first known inhabitants of Mexico were known as Toltecs. According to Mexican annals, they existed in that country in the seventh century; but their origin is unknown. Tradition, however, ascribes to them a knowledge of many useful arts and sciences, such as astronomy, architecture, agriculture, weaving, etc.

The government of the Toltecs was overthrown in the fourteenth century, by the Aztecs, a much ruder people, whose origin is also shrouded in mystery. Some have thought their primitive seat was in Asia, since the paintings of that people represent them as having come across the water in canoes or on rafts. Others have supposed their early home to have been south of Mexico, from the fact of a people having existed at that time, at Nicaragua, whose language, laws, habits, and religious observances were identical with those of the Aztecs. But beyond these speculations, nothing definite of their origin is known.

This people were conquered in turn by the Spaniards, under Cortez, in the sixteenth century. When the Spanish general marched his troops into the City of Mexico, he was astonished at the barbaric splendor of the Aztec court, which was not equaled, even, by the court of the proud

Spanish monarch, under whose dominion Cortez and his army were reckoned. As the conqueror moved onward in his victorious march, enormous pagan temples met his eye, which were brilliantly maintained by the fixed laws of one of the most powerful governments of that age.

The Spaniards held control of the country for 300 years. But in 1810 an insurrection occurred, which, after eleven years' struggle, resulted in the independence of Mexico, and a republic consisting of nineteen states and five territories, was organized. Since then, the form of government in that country has been changed ten times; but at present, it is a Federal Republic, consisting of twenty-seven states, one territory, and a federal district. Each state governs its own local affairs, much the same as the different States of the American Union. The legislative power is vested in a Congress composed of a House of Representatives and a Senate, with a president as the executive.

Mexico has a superficial area of 743,948 square miles, with a population of nearly 11,000,000. Twenty per cent of the people are white, forty-three per cent are a native mixed race, and the remainder (numbering nearly 3,500,000) are Indians. Mexico is the principal city, with 300,000 inhabitants. Thirteen other cities have from 120,000, to 22,000 dwellers.

The language used in that country is an admixture of Spanish and the old Aztec, the latter predominating in expressions about home, household articles, and agricultural matters. It was the noble, independent spirit of the Aztec blood infused throughout the country, that impelled the people to break the yoke of Spain, and of the Roman Catholic Church. It is not, therefore, the Spaniard who has given Mexico a republican government, and opened that country to Protestants, but men of the Aztec blood. Give the reins to the Spanish element there, and in a little while Mexico would again be dominated by Spain and the Roman Catholic Church.

Foreigners have not been slow to avail themselves of the opening made for their residence in Mexico. Much of the energy and capital which have lately developed the resources of Mexico, have been furnished by German, French, English, and American residents. Speaking of the natives of the country, Rev. H. W. Brown says:—

Some Mexican families are exceedingly wealthy, but comparatively few (only about 6,000) form the landed proprietors. The principal class (and caste distinctions are very sharply drawn) is, as a rule, well educated. There is a middle class, in a sense, an equivalent of the great body of American citizens, but not nearly so well paid, cared for, or educated. The poor herd together in rude, low huts of cane or reeds in the lower altitudes, or of *adobe* where the greater elevation requires better protection against the cold of night or of winter. There is often but one room in the house, in which gather all the members of one, two, or more, families. The bed is a straw mat in the corner; the stove, a few stones piled in a circle, the smoke from which blackens the walls and rafters. The dishes are of the coarsest kind of pottery, while teeth and fingers are often the only knives and forks. The inmates of such a home are frequently bare-foot and bareheaded, and covered with scanty cotton clothing, ragged and filthy. Their food is corn and beans, the latter in a stew, the former moistened, mashed, and flattened into cakes, baked rapidly on a clay griddle. This simple meal is seasoned with pure *chile*, and washed down with *pulque*, a milky fermented liquor, taken from the *maguey* plant when it can be had. Their living so herded together, is destructive of a nice sense of modesty or decency, so that many can be described as not so much immoral as non-moral, following their natural instincts as unconcernedly as the rest of the animal creation.

But notwithstanding the condition of the poor people, as just described, a great change for the better has come over the land of the Aztecs, since it became an independent government. Once, only banners of canonized saints were carried in public processions there, in public demonstrations. Now, nothing of the sort is seen, but one may see flung to the breeze almost everywhere, portraits of Hidalgo, Jaurez, and other liberty-loving heroes who have given their lives to free their countrymen from their former bondage. Schools are now opened in the various parts of the country, in which to educate Christian workers.

As the result, the Indians of that country are

inquiring for Protestant teachers, and as fast as they can be procured, give over to their use the old churches once used for Catholic worship. It has been truly said, by Bishop Hurst: "The bolts are all broken, and the doors are wide open for Protestant work among all the thirty-two races of Mexican Indians. The day of persecution is about past." Is not the present situation in the territory of this, one of our nearest neighbors, worthy of consideration by those who believe they have a mission to every nation, kindred, tongue, and people? J. O. C.

WEST AFRICA.

THE readers of the REVIEW have been kept well informed for the last three years in regard to the progress of our work in South Africa, and we have all been glad to know that the Lord has blessed the efforts of his servants in establishing the work of the third angel's message in that field. I wish in this article to call attention to a work that is being done (by correspondence thus far) on the west coast of that great country.

If you will take your map, you will find just south of Senegambia, a British colonial settlement, called Sierra Leone. The area is only about 470 square miles, and the population less than 75,000. The International Tract Society has been sending reading-matter to, and corresponding with, a few individuals there for some time, and has recently received an order from a minister in the Wesleyan mission house, for several books, including "Bible Readings" and "Great Controversy," which have been sent. What the result will be we cannot tell, but the seeds of truth are being sown, and the correspondence indicates that it will not be without fruit in the near future.

Looking farther down on the coast, you will find at the southern extremity of Liberia, Cape Palmas. Near this place is a Sabbath-keeper, who has embraced the truth through missionary correspondence, and who is pleading earnestly for a laborer to be sent there to instruct others. We are sending him publications for distribution, and trying to plan for him to sell some of our subscription books.

Passing along still farther, we find the Gold Coast. This is one of the divisions of Guinea. In speaking of these divisions, the International Encyclopedia says:—

The Dutch, French, English, Danes, and even the Germans established various settlements in Upper Guinea, the coast of which is now divided into Grain Coast, Ivory Coast, Gold Coast, and Slave Coast. Besides the articles thus designated, the soil yields indigo, pepper, cotton, sugar, and palm-oil. Great Britain has endeavored to make a humane and Christian use of its acquisitions. Interest in the Gold Coast has been greatly quickened since it was visited in 1881 by Capt. R. F. Burton and Commander Cameron, who reported that it abounded in gold. This district, 250 miles in length, is the outer margin of a plain, bounded landward by hills covered with a primeval forest.

We are glad to say to the reader, that here in the Gold Coast is a company of Sabbath-keepers, who have received their knowledge of the truth entirely by reading-matter and correspondence, and we will quote below from a letter received a few days ago by the International Tract Society, which partially explains the situation. It is written by Mr. Francis F. Dolphyne, who resides in that section of West Africa. He first had his attention called to the Sabbath question by accidentally reading a copy of *Present Truth* in January, 1888. In February of the same year he saw a copy of the *Signs of the Times*, and noticed in it that the California Sabbath-school Association was helping to send a missionary to Australia, and commenced correspondence with sister Jessie Waggoner.

In July, 1888, he wrote her a long letter, stating that he was keeping the Sabbath, and was anxious for a supply of reading-matter that he might distribute in the interests of the truth, and also asking for some assistance in organizing a Sabbath-school, and some books for a Sabbath-school library. This letter was sent to the Inter-

national Tract Society to receive a reply, but for some reason unknown to the writer, it was not answered till December, 1889. In it he asked that the next session of the General Conference might consider the wants of that field, but it was not brought to their attention. We have just received a letter in reply to the one sent him in December. It is dated Jan. 23, 1890, and from it I quote the following, giving his own language, as the readers perhaps would be interested even in the peculiar phraseology he uses:—

Your letter, dated Dec. 3d, 1889, has duly come to hand, the contents of which have greatly enhanced my wishes; for since my having given myself to the faith of Seventh-day Adventists in the year 1888, I have taken a stand or a firm and unpersuaded position in representing the third angel's message, or the present truth, before my people, so as to introduce it into this town and the Gold Coast in general, and to which purpose I have been keeping correspondence with the Sabbath-school Association; and for the reply to my letters during the year 1888, I received a second communication from Mrs. Jessie F. Waggoner, with request to furnish her with some information, that the Conference may decide how to help. On the 24th of last June I wrote to London, and to the effect of my requirement I received sample publications from the British Tract Society in November last. But before the arrival of the books, there had been much prejudices entertained and fostered in the minds of many, by the so-called Christian (Sunday) Sabbath-keepers against the S. D. A. faith, and often misrepresent or cast a dark shadow to the seventh-day Bible Sabbath, especially to the illiterate class of Christians, in the most degree to cause their contempt about my effort to convince the populace. And the summary of their various opinions and arguments—I cannot be able to call them all into account in my present writing; but since the arrival of the supply of reading-matter, several young men here have called to me for the pamphlets, &c., and almost all the resident merchants or town scholars have been supplied with reading-matter from hand to hand. And even I have reached the High Churchmen of the Wesleyans with some of the books, as the only religious society or mission here, and praises are uttered that they contain good and interesting Christian matters; but partial in their Sunday-Sabbath theory, others pronounce that our work is like the Wesleyans, with the exception of the Saturday Sabbath, but you see they have not carefully discerned the distinctions of the doctrines peculiar to S. D. Adventists. However the insufficiency of the supply, I have made some effort to introduce a few of the pamphlets to the neighboring towns where there are some who have written to inquire about our work, or have made their personal visit. And the much existing prejudices are dying away as light disperses the darkness, as well as the firm supporting pillars of Sunday opinion are tottering; but jealousy will never be exempted in any place where the S. D. A. Missionary Society is holding a part with other religious societies or missions.

It was on the 11th day of May last that I succeeded in opening a Sabbath-school in an accommodated room in the premises of one of the prominent merchants here, for free use for a time without compliance with any rentage. I cause a bell to be rung on every Sabbath day, to the public, by a hand bell which I lent from a gentleman who cheerfully granted the request. There was a good attendance at first, but as the school stands merely a skeleton, without the necessary furniture or publications, it is now attended with less heed, except those who have given themselves to the truth, together with a few children who attend at pleasure; and by endeavor at life-saving work there are now fifteen persons who have received the third angel's message, and given themselves to the S. D. A. faith, and are keeping the commandments of God.

The Lord has answered my constant prayers, and the door has been opened for believers. Souls are rejoicing in the truth, and there are anxious inquirers from this and other places. The members are anxiously waiting the event when a company of missionaries may be dispatched here, that they may be baptized.

The town needs a good day school for sound education of both religious and manual training. After the opening of the Sabbath-school, I sent report to Mrs. Jessie Waggoner, and made important request for Sabbath-school supplies, and asked for some educational publications for a primary school. Some parents have promised their children for the school, also several school-boys from the other denomination have promised to rally themselves to any school of the S. D. Adventists; but to all my correspondence last year to Mrs. Waggoner, I have not received a single reply till this, your first letter. I cannot dwell so much on the importance of the day school, but wait the arrival of the missionaries, when it will be conducted on a better basis. . . . I am in faithful hopes that the work of S. D. Adventists will make rapid advancement on the Gold Coast, especially to those under the thickness of heathenism, as the Bible (Saturday) Sabbath is readily understood throughout the Fantis, and the whole Gold Coast. Even the heathen take or assume the question upon themselves thus:—

"How was it that God is worshiped on Sunday and not on Saturday? for God is not called by Sunday

(male) name, but that of Saturday, and it is very inconsistent or absurd to call a man by a different name when sitting or walking along, and he will not answer you while knowing that he is not called by that name."

And this is generally known, that no West African illiterate person or idolater can in any place or at any time, offer a libation on any respect with an attribute without mention of Saturday, the last day of the week, so prominently blessed by God, the Creator of all things in existence.

I wish to know very well of the following questions: Are we to mark or observe our Sabbath time or any day by the general time known to all? or by the Biblical stand-point, which is brandished as Jewish time? Is it necessary to commemorate the Good Friday as it is with others? For I have perused so well of the S. D. A. publications that have come to my hands, without anything of the kind presented to my knowledge. What are the general prayer-meeting times as conducted in all missionary places, as well as the occasional prayer times? Will it be necessary to open or institute a tract society or Sabbath-school in any other place when missionaries have not arrived yet? If so, what general information will be advisable? I hope that a tent will soon be sent out for the Gold Coast. The papers, REVIEW and *Signs*, are a good help to me.

Yours in the blessed hope.

Then followed a list of supplies that he felt as though they needed, and a list of the names of those who are observing the Sabbath, giving the dates when they commenced its observance, which range from December, 1888, to Jan. 18, 1890. We have sent them a quantity of Sabbath-school supplies, and some books for a library, and shall send them papers for distribution, and encourage them as best we can by correspondence, till some one can be found who has a sufficient amount of genuine missionary spirit to go there and undertake the work that may evidently be accomplished by giving instruction in educational as well as religious matters. It is plain to be seen that the Lord has been at work in that field, although circumstances have combined to delay help for them.

May the Lord move upon the hearts of our people by his Spirit, till we shall arouse to a realization of the fact that we are far behind in the work of sending missionaries to such fields, to teach the darkened minds the light of the gospel of Christ, and in so doing bring them to a knowledge of the present truth.

L. C. CHADWICK

THE USE OF SHIPS IN THE SPREAD OF THE GOSPEL.

As the spirit of missionary labor has advanced, ways have been sought by which to reach those who sit in darkness, in the lone corners of the earth. No regular means for transporting missionaries to these isolated parts existed at the opening of the present century, but as "love laughs at locks and bars," so the love of Christ prevailed to overcome every obstacle to reaching the heathen with the gospel. The Moravians were the first to show what determined effort can do in the way of mission work. Finding no regular means by which to send their missionaries to Labrador, they built a vessel, which bore the name of "Jersey Packet." This was followed by other vessels from the same source, to the number of fifteen, all of which have done notable work in behalf of the gospel.

Following their example, nearly every evangelical denomination has sent out from one to five missionary ships of their own. As the points to which these first sailed became the stated calling-place of some regular line of vessels, the missionary ships were then employed to take laborers and supplies to other isolated parts of the world.

Ninety-four vessels, of various sizes and construction, have thus been used to carry the gospel to "regions beyond" the track of regular lines of commerce. There is still a large number of ships doing duty in this line in the Pacific Ocean, for the different missionary societies. We hope to record, ere long, the sailing of another ship to those parts, which shall carry the closing message of the gospel—the proclamation of the immediate appearing of the Lord Jesus Christ. Let all see that they have a share, as they are able, in the noble enterprise of fitting out such a vessel.

J. O. C.

Special Attention.

PAPAL FINANCES.

THE *Independent* publishes the following figures relative to the annual financial cost of maintaining the papacy:—

The papal budget for 1890, as officially published recently, arranges for an expenditure of 7,085,000 francs for the coming year, or fully 300,000 francs less than the sum for the preceding twelve months. The leading items are 1,925,000 francs for salaries of the cardinals, over against 2,000,000 in 1889; the different executive departments cost 1,000,000 francs, and here a saving of fully fifty per cent is made; the pensions for the papal army have been reduced from 180,000 to 150,000 francs; the support for needy churches and priests has increased from 320,000 to 360,000 francs; alms to poor churches and priests in Rome, Italy, and foreign countries make a total of 400,000 francs, a little more than it was a year ago; the papal movements demand 300,000 francs; the diplomatic corps, 300,000; the maintenance of the papal palace also, 300,000 francs. The pope has reduced his stables to twelve horses, four of which are reserved for his personal use.

HEAPING UP TREASURES.

In the *Forum* for November, 1889, Mr. Thos. G. Shearman, the New York statistician, enumerates the different persons and corporations in America who are each owners of \$20,000,000 or more:—

\$150,000,000: J. J. Astor, Trinity Church.
\$100,000,000: C. Vanderbilt, W. K. Vanderbilt, Jay Gould, Leland Stanford, J. D. Rockefeller.

\$70,000,000: estate of A. Packer.

\$60,000,000: John I. Blair, estate of Charles Crocker.

\$50,000,000: Wm. Astor, W. W. Astor, Russell Sage, E. A. Stevens, estate of Moses Taylor, estate of Brown & Ives.

\$40,000,000: P. D. Armour, F. L. Ames, Wm. Rockefeller, H. M. Flageler, Powers & Weightman, estate of P. Goelet.

\$35,000,000: C. P. Huntington, D. O. Mills, estates of T. A. Scott, J. W. Garrett.

\$30,000,000: G. B. Roberts, Charles Pratt, Ross Winans, E. B. Coxe, Claus Spreckels, A. Belmont, R. J. Livingston, Fred Weyerhauser, Mrs. Mark Hopkins, Mrs. Hetty Green, estates of S. V. Harkness, R. W. Coleman, I. M. Singer.

\$25,000,000: A. J. Drexel, J. S. Morgan, J. P. Morgan, Marshall Field, David Dows, J. G. Fair, E. T. Gerry, estates of Gov. Fairbanks, A. T. Stewart, A. Schermerhorn.

\$22,500,000: O. H. Payne, estates of F. A. Drexel, I. V. Williamson, W. F. Weld.

\$20,000,000: F. W. Vanderbilt, Theo. Havemeyer, H. O. Havemeyer, W. G. Warden, W. P. Thompson, Mrs. Schenley, J. B. Haggin, H. A. Hutchins, estates of W. Sloane, E. S. Higgins, C. Tower, Wm. Thaw, Dr. Hostetter, Wm. Sharon, Peter Donohue.

These seventy names represent an aggregate wealth of \$2,700,000,000, an average of more than \$37,500,000 each. Although Mr. Shearman, in making this estimate, did not look for less than owners of \$20,000,000, he discovered incidentally fifty others worth more than \$10,000,000 each; and he says that a list of ten persons can be made whose wealth averages \$100,000,000 each, and another list of 100 persons whose wealth averages \$25,000,000. No such lists can be made up in any other country. "The richest dukes of England," he says, "fall below the average wealth of a dozen American citizens; while the greatest bankers, merchants, and railway magnates of England cannot compare in wealth with many Americans."

The average annual income of the richest hundred Englishmen is about \$450,000, but the average annual income of the richest hundred Americans cannot be less than \$1,200,000, and probably exceeds \$1,500,000. The richest of the Rothschilds, and the world-renowned banker, Baron Overstone, each left about \$17,000,000. Earl Dudley, the owner of the richest iron mines,

left \$20,000,000. The Duke of Buccleuch, who carries half of Scotland in his pocket, left about \$30,000,000. The Marquis of Bute was worth, in 1872, about \$28,000,000 in land; and he may now be worth \$40,000,000 in all. The Duke of Norfolk may be worth \$40,000,000, and the Duke of Westminster perhaps \$50,000,000.

Mr. Shearman concludes that 25,000 persons own one-half the wealth of the United States; and that the whole wealth of the country is practically owned by 250,000 persons, or one in sixty of the adult male population; and he predicts from the rapid recent concentration of wealth, that under present conditions 50,000 persons will practically own all the wealth of the country in thirty years—or less than one in 500 of the adult male population.—*The Safeguard*.

THE EVILS OF CHURCH ESTABLISHMENT.

WE have heard much of the anomalies, not to say outrages upon every sense of justice, which are produced by the state of affairs connected with the Established Church in Wales, but if the picture drawn by Mr. George, the Liberal candidate for the Carnarvon Boroughs, in a recent speech at Cardiff, may be relied on, the matter is worse than we had even imagined. Mr. George said that in an agricultural district where he resided, there were thirty parishes, and the condition of these parishes was a very fair specimen of what it was in the rural districts generally in Wales. In only two of these parishes was there anything approaching a congregation, and even in these two parishes the majority of the parishioners were Non-conformists. Taking the remaining twenty-eight parishes of that district, he believed the average congregations came to about ten. There was one parish in that district with an especially large tithe. The rector who preceded the present rector happened to be a married man, and his wife was the only member of the congregation. The next rector was a bachelor, and he had no congregation at all. These thirty parishes are in West Carnarvonshire, and comprise nearly one-third of the parishes in the county, but are not worse off than a great number in the remaining two-thirds.

It is also no exaggeration to say that there is not a county in Wales where many more than thirty parishes may not be found exhibiting a state equally deplorable. But take only this number, which constitutes a moderate average for the thirteen counties, and we have nearly 400 out of the 1,219 state churches of the principality in this lamentable condition—nearly a third of the whole number. The tithe rent-charge, exclusive of glebe and parsonages attached to these almost empty churches, would amount to between £40,000 and £50,000 a year, assuming each parish living to average from £100 to \$125. It is admitted that there are many single parishes under £100, but there are many others very considerably above that figure. Comment on the above would be superfluous.—*Canadian Baptist*.

A RAILROAD IN THE HOLY LAND.

AMERICAN capital seems to be beginning to follow the example of English capital in seeking foreign investment. A few weeks ago a company was formed to build a railway system in South America, connecting the two continents. Now a new corporation, the New England Land Company, of Egypt, proposes to build a railway line in the Holy Land. The projected road, starting at Port Said, the Mediterranean port for the Suez Canal, is to run east sixty miles, and thence northeasterly through Jerusalem and the valley of the river Jordan to Damascus, a total distance of about 300 miles. Such a road would open a rich country for both tourists and trade, besides making possible a big real estate boom in Port Said. President Frank Jones of the Boston and Maine, General Butler, Governor Goodell, of New Hampshire, and Senator Frye are among the projectors of the company, the capital stock of which is fixed at \$2,000,000.—*Railway Age*.

THE MUMMY CATS OF BENI HASSAN.

A CURIOUS consignment of goods was received at London a few weeks ago, consisting of no less than 180,000 mummy cats from Egypt. These cats have lain in their sacred burial-place at Beni Hassan for 3,000 years or more, and after having fulfilled for so many centuries the destiny intended for them, have at last, under the impulse of nineteenth-century progress, been sacrificed upon the altar of "utility"—that modern, all-devouring ogre. These mummies are now about to fill their final function of fertilizing English farm land. . . . The English farmers are indebted for this excellent lot of twenty tons of manure, to the lucky accident which befell an Egyptian who, while digging, fell into a pit which proved to be a subterranean cave completely filled with mummy cats, each one being separately embalmed and wrapped up after the usual fashion of Egyptian mummies. Pussy of B. C. 2000 was a sacred object to a section of the ancient Egyptians, and when a cat died—as even a cat eventually must—it was buried with as much honor as any human being. The finder having reported his discovery, laborers were soon at work, and turned out tens of thousands of the mummies. Some were taken by the farmers of the place, others went to a merchant in Alexandria, who shipped them to Liverpool, where another merchant, a local fertilizer, bought the consignment at £3 13s. 9d. a ton. The auctioneer, adding insult to injury, knocked down the lot of 180,000 cats with the head of one of them as a hammer. To such base uses have the gods of Egypt come!—*Scientific American*.

THE ICE WORM.

THE ice worm has been known to scientific societies and Arctic explorers for a great many years—for half a century at least. It is believed that a Red Star steamer, one that came in contact with an iceberg in mid-ocean in 1870, brought the first of the species to the Atlantic Coast, the first making their appearance immediately after that episode.

Dr. Heckelmeyer classified the insect, and named it *nematovis eocena*. Prof. Pintori, of the Smithsonian, spent much time studying *nematovis*, which he says is the caterpillar of *vespa eocena*, the ice wasp. The worm may be handled with impunity, but the wasp, or, more correctly speaking, the larva, just at the time of transition, is said to be quite dangerous, the bite of the creature being poisonous.

When actively engaged in the destruction of an ice crop, the worm, when at its best and capable of doing the most mischief, is about six inches in length, almost transparent, looking more like a glass tube than a living, breathing animal. *Nematovis* is doing a great deal of damage to the ice crop of Nova Scotia, Newfoundland, and New Brunswick this winter; he will gnaw his way back and forth through a block of ice, honey-combing it as completely as wood-worm does the hickory cord stick.

The scientists of the northeast coast are devising ways and means to rid themselves of the noxious creature.—*Albany Journal*.

—A restaurant in Hamburg is said to be built and furnished entirely of paper.

—The production of pig-iron is now at the rate of more than 9,000,000 tons per year.

—In a library in Paris, the largest in the world, is a Chinese chart of the heavens, made about 600 years before Christ. In this chart 1,460 stars are found to be correctly inserted.

—There were 17,986 books published in Germany last year, an increase of nearly 1,000 over the number in 1888. The list of educational books is the largest—2,083—and of masonic books the smallest—twenty-two.

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., APRIL 1, 1890.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
EDITORIAL CONTRIBUTORS:
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRADI, W. A. COLCORD.

CONTRIBUTORS AND PUBLISHERS.

AN experience probably common to every writer is, to have occasion frequently to wonder what the editor is thinking of that he does not publish his article. Contributors to the REVIEW, we presume, are no exception to the rule. But of general articles it is rarely the case that one is, or can be conveniently, given a place in the paper for which it was designed, in the first issue after its reception.

Unless it is what is called "time matter," that is, matter the interest in which depends on circumstances then present, and which will lose its value if postponed, there are several considerations which may conspire to delay its appearance. Thus, the subject may have been recently, and for the time being sufficiently, treated upon; more pressing matter may demand the space; the editor may think it would be more timely at some other period; or he may wish more time for its consideration.

The REVIEW some years ago suggested to its correspondents that the delay of articles sent in for publication in its columns, was not always to be taken as a sign that they were not accepted; for, on the principle that sound winter apples will keep, so good articles which will be all right any time, sometimes have to wait.

An entertaining article on the subject of delayed manuscripts appeared in the December (1889) number of *The Author*, in some paragraphs of which some of our correspondents, at least, we feel quite sure will be interested. It first alludes to an incident mentioned by *Puck*, namely, that a person contributed an article to a magazine, which was accepted. Twenty years afterward that person became editor of the same magazine, and among its literary resources, found his old accepted article of twenty years before. He then conferred with the publisher as to the value of it, as he felt a little delicate about setting a price upon his own productions! After stating this incident, *The Author* says:—

"This seems like a gross exaggeration, but in the *New York Tribune* at almost the same time, the story was told of a distinguished American thinker, who thirty years ago wrote an article on Chrysostom for the theological quarterly of which he is the editor, and yet never in all the thirty years has he felt at liberty to use his own article, because he has had so many other available ones awaiting publication, the authors of which might think he had crowded them out in his own favor.

"A prominent clergyman relates that more than ten years ago, when he was a theological student, he wrote an article at the invitation of the editor of a certain Review, and a few days ago received the proof-sheets for correction. When the article is paid for on acceptance, such delay is of no serious consequence to the author, excepting that he is naturally anxious to see his work in print, hoping that it will add to his reputation; but if the manuscript is to be paid for on publication, a long delay may greatly inconvenience a needy author. A writer who had a sketch accepted by one of the leading magazines, found that he was to receive his pay when it was published. He waited patiently for many months, until at last, needing money, he wrote the editor, a step not taken without much hesitation, as it was the first time he had succeeded with one of the principal monthlies. To his surprise and delight, the editor sent him a check in a few days, and published his article shortly afterward.

"It is a well-known fact that the editors of nearly all the important periodicals have material enough on hand to last them for years, and only special articles on matters of passing interest have much chance of being published within a reasonable time. Thus the *Century* last spring stopped its presses to crowd in an article by Hon. T. B. Reed on the rules of the House of Representatives, and at another time

made room for an article on Samoa, because if these contributions were held till they could be used in the regular course, they would lose their special interest to the public.

"It sometimes happens, also, that the editor is greatly struck by some manuscript, and prints it, while he holds back other work. Mrs. Catherwood's 'Romance of Dollard' is one of these exceptions. The editor of the *Century* told her frankly that he had stories enough to last for years, and that even if he accepted hers, it might make her heart sick waiting for it to be published. On reading it, however, he was so pleased with it that he not only accepted it at once, but published it very shortly afterward.

"Such instances are rare, indeed, almost phenomenal. Generally, articles even of great merit have to wait till they are available. The editor of a popular periodical told me some two years ago that he had discovered a remarkable story-writer; that he had accepted several of her sketches, and paid for them; and that she would make her mark in the world. Yet, in spite of this editor's faith in the value of these sketches, he has not found an opportunity to publish a single one of them up to this time.

"Often matter which is accepted and paid for gets to be out of date, or some one else publishes a better article on the same subject, or for certain reasons the editor changes his mind, and does not care to print it. Even solicited articles are not always published. Some years ago a magazine publisher was dining out, and the conversation turned on one of our great statesmen. A gentleman present had known him intimately, and told, in a very happy manner, several stories relating to him. The publisher was so much pleased that he made the narrator a liberal offer to write out his reminiscences of the great man. The offer was accepted, and the article was written and paid for as agreed, but, unfortunately, the writer, while a charming storyteller, was prolix and prosy when he came to use the pen, and the stories which had been applauded at the dining-table lost their interest when placed on paper. The article has never been published, and probably never will be, but its author is doubtless patiently waiting for its appearance, and wondering how long editors keep manuscripts before they publish them."

SPIRITUAL FOOD.

THE spiritual life of an individual is determined by the quantity and quality of his spiritual food. The same rule of growth applies to this part of man's individuality which governs the visible and material part. Neglect and lack of nourishment are no more surely followed by deterioration in the one than in the other. To this fact, however, the great majority of men seem almost entirely oblivious. It is one of those truths which people assent to abstractly, but in which they do not feel a personal, practical interest.

No matter can be of greater importance to the Christian than that of his spiritual growth. The Scriptures recognize this importance by numerous precepts and admonitions, and its prominence is justified by the strong tendency on the part of almost all converts to remain beginners in the school of Christ. They are satisfied with the smallest amount of food which they think will maintain any degree of spiritual life. But it is not alone the quantity of spiritual food which interferes with spiritual development. The quality often has an important influence in this direction.

Spiritual food is absorbed by the mind. Whatever the thoughts dwell upon becomes by the operation of natural law, assimilated to the character. Much, therefore, depends upon the nature of the themes selected for contemplation. Spiritual growth is to be stimulated by the appropriation of the great truths which pertain to the plan of human redemption. This demands earnest study and searching of the Scriptures. It is a mistake, however, to suppose that man's spiritual nature can subsist upon mere truth in the abstract. There are many who seem to entertain this supposition. The mere contemplation of a creed, or doctrine, as such, is not all that the spiritual nature demands. It is possible to have an understanding of many important points of doctrine—to know whether the seventh or the first day of the

week is the Sabbath, whether the soul of man is mortal or immortal, whether the end of the world is near or distant, whether the moral law is binding or abolished—without deriving any great spiritual strength therefrom. It is possible to present these truths in such a way that only the theory of truth is visible, divested of its attractiveness and its power to impress the heart. A system of truth may be reduced to a skeleton of dry bones so that it meets only with intellectual assent, instead of that practical acceptance which works a change in the individual life. This is a kind of spiritual food in which some people of an argumentative mind delight, but which affords very little material to be assimilated by the spiritual faculties.

The truths of the word of God appeal not to the intellect alone. That word is "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit," "and is a discernor of the thoughts and intents of the heart." It appeals to man's gratitude, to his hopes and his fears, and to all those emotions which exert an influence upon his actions. The truths of that word are not isolated truths, but mutually and closely related. Each derives from this relation an additional luster and beauty, and most of all from the mighty facts around which all Bible truth centers, and from which all lines of truth radiate,—the life, death, and resurrection of Jesus Christ. Presented in the light of this mutual relationship, all truth will have an effect upon the heart as well as the head, the emotions as well as the reason, and furnish that which is most necessary for the promotion of spiritual growth. But it should ever be kept in mind that this growth can only be promoted by truth alone. Nothing could be worse than the course which some persons adopt, of making the errors and faults of others the principal theme of contemplation. And this is a course to which the advocates of present truth are peculiarly liable. Exposing, as this truth necessarily does, the errors which have for many centuries been creeping into the realm of theology, until they have almost wholly usurped the place of truth, each part of this system of truth has come to be associated with the false doctrines which it overthrows, until not the truth itself, but its conflict with opposing errors, excites often the chief interest of the beholder. The fact that the disciple of present truth must be separated from the most of those around him by grave differences of faith and practice, and that loyalty to the truth obliges him to antagonize their doctrines and positions, is one which he is obliged to realize, but which should be no source of pleasure or gratification. The contemplation of it affords no spiritual food, but only husks and chaff. It is upon such material, however, that some persons, especially those of a controversial nature, seem to depend chiefly for their spiritual subsistence.

The letter of the apostle Paul to the Philippians touches upon this point, and contains simple directions, which, if observed, cannot fail to result in building up the spiritual nature. We are directed to think not upon all the error that is in the world, the mistakes of others and their antagonism to the right; but "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8. There is doubtless abundant room for the most of us to profit by the admonition contained in this text.

L. A. S.

THE MINISTERS' SCHOOL.

ACCORDING to appointment, the Ministers' Bible School opened immediately after the close of the General Conference, Nov. 6, 1889. The attendance has averaged about fifty. The interest has been good throughout.

Eld. A. T. Jones gave instruction in Bible and ancient history the first term, two months; the last three months Dr. E. J. Waggoner and Eld. U. Smith have conducted the Bible study. Church

history and Hebrew were also taught by Dr. Waggoner. Prof. Mc Kee gave instruction in civil government during the first term, while English language and rhetoric were taught by W. A. Colcord, one of the editorial staff of the REVIEW AND HERALD.

A special program was prepared for each first-day, which partook more of the nature of an institute, in which nearly every branch of our work was taken up and discussed; such as work among the churches, work in new fields, tent labor, Sabbath-school work, T. and M. work, health and temperance work, home and foreign mission work, and much more.

This institute work was very interesting and profitable. Different members of the class contributed very largely to its success.

The efforts of all the instructors in every branch was to make the instruction thoroughly practical and applicable to present needs. Neither was the religious interest neglected; every day had its regular devotional exercise, and many of these were very precious seasons.

One important feature of the Bible School was the labors of sister White. For over a month she attended quite regularly our morning devotion, which, during this time, occupied one hour and a half or more. These were seasons of special interest, and will long be remembered by those who were present. Sister White enjoyed great freedom, and on several occasions the power of the Lord was manifest in a large measure.

The school closed Monday, March 24. To show the reader how the class regarded the school, and its success, we insert here some preambles and resolutions adopted by the school at its closing session:—

Whereas, Our experience in this school the past few months has shown us marked evidences of the Lord's guidance in leading the General Conference Committee to plan for this special course of instruction; and,—

Whereas, We have received great benefit, intellectually and spiritually, from this instruction and association; therefore,—

Resolved, That we express our thanks to the General Conference Committee, the Educational Committee, and the instructors, for their ardent and patient efforts, which, through the blessing of God, have better fitted us to act our part in the closing work of the last message to the world.

Resolved, That we ask the General Conference Committee to lay plans at its earliest convenience, for another ministerial course of instruction, similar to the one just closing, to be held in the winter of 1890-91; and that we hereby pledge to the committee our hearty co-operation and influence to secure as large an attendance as possible.

The experience this year will enable the General Conference Committee to make even better arrangements for the Ministers' Bible School for the next school year. We hope that the attendance may be much larger than this year.

Due notice will be given of the commencement of the next term, which will be in the fall. In the meantime, all who can should make arrangements to attend.

The school just closed was the first effort of the kind among us, and much connected with it can be improved in many ways; but we feel very thankful for the blessing of God and the success that has attended the present effort. We cannot value too much the importance of this blessing. May God greatly bless this enterprise to the advancement of this important work.

O. A. OLSEN, *Pres. Gen'l Conf.*

PARENTS AND THE SABBATH-SCHOOL.

ONE of the prophecies which refer definitely to our work, states that the hearts of the fathers will be turned to the children, and the hearts of the children to the fathers. In contra-distinction to this work, we read that in their family relations in the last days, people will be "disobedient to parents, unthankful, unholy, without natural affection." According to this, those who are connected with the work of God will have to pursue a very different course in their families from that pursued by the world at large. It needs no argument to

show how well the wicked world is fulfilling its part. The language employed by the inspired apostle is, if anything, too weak to describe the real state of affairs which characterizes the families of the present generation. Children have broken down the restraints which the law of God imposes upon them, and parents who have it in their hearts to enforce right principles are met with an opposition which they know not how to meet, while with the majority of families, youth and children are left to choose their own ways, directed only by the evil influences which prevail around them, and the evil tendencies of their own hearts. If we were to follow the natural course of our present history for two or three generations in the future, we should have before our minds an appalling picture of wrecked homes and families, of depravity of children, and wickedness of parents,—which would sink society far below any point reached in the past. But we are not looking that far in the future. This dreadful course of evil has nearly run its race. The willful and disobedient child, the negligent and heedless parent will soon be called to meet their account.

It becomes us to ask ourselves, How are we fulfilling the work which the Spirit of God has assigned to us? Are our hearts as parents being turned with intense anxiety toward our children? Are our children's hearts being drawn out to us? Do we appreciate the great temptations to which our children are exposed? Do we sympathize with them in their trials and struggles? Do we present before them the Lord Jesus and the present truth in their attractive forms? Or do we meet their failures with harsh and often undeserved rebukes? Most of us, if called upon to answer these questions, would point with pride to our present Sabbath-school system, to the pains which have been taken in providing lessons, and which are being taken to bring our Sabbath-school work up to the highest point of efficiency. We would say that we have the best Sabbath-schools in the world, and that there our children have the opportunity of studying the truth and learning the way of God. This may all be true, and yet as parents, we may come far short of doing what is required of us. With others, I admire the workings of our Sabbath-school system, and feel grateful for its success; but however perfect it may become, it can never assume the sole responsibility of guiding our children in the path to heaven, and the greatest blessings may be so perverted as to become calamities. And so far as the Sabbath-school is called upon to bear the responsibilities which we should bear as parents, it is a calamity rather than a blessing.

The influences of a Christian home and those of the Sabbath-school are the most powerful earthly agents upon which to depend for the salvation of the children. We often see children of godly parents go astray never to be reclaimed. We all know there are many Sabbath-school pupils who during the week are almost unrestrained in wickedness. The Sabbath-school is not able to counteract the powerful influence of sin with which the child is surrounded, nor are the influences at home always strong enough to restrain from paths of vice; but where the two can be judiciously united, they will work powerfully together for good; and I believe we are safe in saying that but few of the children brought under these influences will wander away from God. Next to God himself, the most powerful agents for the conversion and guidance of our youth are the influences of home. The Sabbath-school is secondary to the home. The parents should have the first place in the child's affection and confidence. This place should not be yielded to the Sabbath-school teacher, nor to any one else. The Sabbath-school should be considered as auxiliary to the efforts of godly parents.

The Sabbath-school teacher, working in harmony with the parent, will exert a powerful influence for good; but only where children are so unfortunate as to be deprived of the care of godly parents should the teacher seek to gain the first place in the

child's heart. One of the most prominent duties of the teacher will be to co-operate with the parent, and if there is a deficiency in the home training of the child, which the teacher observes, and has the power to correct, the parent should receive the necessary intimation of his neglect. Wise and careful parents who love their children as they ought, would much sooner commit the physical welfare of a sick child into the hands of strangers than to commit the spiritual welfare of their children into the hands of those who could not love them as the parents ought. God will never excuse those parents who excuse themselves in their neglect of their children from the fact that they are provided with good Sabbath-school privileges. And yet, if we mistake not, there is a great tendency among our people to do this very thing. The spiritual interests of children are handed over to the Sabbath-school, and the parent rests contented in the hope that the Sabbath-school will in some way procure the salvation of the children; at least the father and mother dismiss their anxiety when once they have seen their children within the doors of the school-room. This tendency doubtless arises largely from the corresponding habit in reference to the week-day school. Most parents pay but little attention to the secular education of their children after once they have provided for them the privileges of school; the rest is committed to the child and his teacher. But the cases are not at all parallel. We would not depreciate the value and importance of Sabbath-schools, but at the same time, while Sabbath-schools are a comparatively modern institution, the family was established in Eden, and the duties of parents to their children are as old as the human race. They are probably the highest duties incumbent upon us next to those we owe God, and in the age in which we live, nothing should concern us more than to see our children walking in the truth; and those who delegate this most important work to others, and avoid the responsibilities which no other can discharge, will certainly be found wanting when weighed in the balance of eternal justice. a. c. t.

MORDECAI.

IN selecting this Bible character as the subject of an article, the writer has in view two objects; viz., to impart information to those not familiar with his history, and to draw instruction that may be useful to those who will consider it.

HISTORICAL.

Mordecai is presented before us in the book of Esther, as a leading instrument, in the hands of God's providence, of first bringing upon the Jews a great calamity; second, as one who delivered them from it, and finally added greatly to their esteem and importance among the Gentiles around them. He was a Benjamite; his great grandfather, Kish, was carried into captivity by Nebuchadnezzar, under Jehoiachin, king of Judah. He was probably a remote descendant of King Saul. King Ahasuerus, of Persia, under whose reign he lived, was, no doubt, the same as Xerxes, famous in history as the monarch who invaded Greece with such a vast armament, and failed to conquer it, the names Ahasuerus and Xerxes, according to Smith, McClintock, and others, being identical originally, but probably changed by transferring from one language to another. The great feast in which Vashti, his first wife, was put away because she would not violate the decorum of her sex and be gazed at in public, when the king demanded her presence for this purpose, occurred in the third year of his reign, just before he started on his famous Grecian expedition. His marriage with Esther the Jewess, the cousin of Mordecai, whom the latter had brought up as though she was his own daughter, is supposed to have taken place in the seventh year of his reign, after his return from Greece. The character of Xerxes, as given in history, is that of a vain, vacillating, tyrannical prince, unreasonable at times, and cruel. His course toward his first queen indicates this. His management of the vast army of nearly three millions of soldiers, with which he in-

vaded Greece, his scourging the sea because of a storm, and his putting to death the engineers who bridged the Hellespont, because the bridge was injured in the storm, prove the same.

His marriage of Esther the Jewess was, no doubt, designed of Providence as a means of relieving and elevating the condition of God's people, who were still mostly scattered throughout the Persian Empire. Mordecai, who we may suppose was a man of middle age at the time Esther became queen, seems to have had no wife or children of his own, as no reference is made to them. And from this fact, as well as from the mention of his bringing up Esther in his own house, his situation at the king's gate, and his having access to the court of the women, and also his being raised to the highest authority by the king, it is believed that he was a eunuch. It was usual to employ such persons in court, by Oriental monarchs.

It is evident from the Bible narrative that Esther was brought up with the greatest care by her elder cousin. Her education and modesty and personal demeanor prove this. Her principles were firm, and she never faltered in her allegiance to God and her reverence for his law, though brought into a wicked king's court. Her life and character inspired respect and affection. Her influence gained an ascendancy over the mind of this king which enabled her to be of great benefit to the cause of God and his people at a most important crisis. Such is the influence of proper youthful training. Mordecai had performed a noble part to this orphan cousin left in his charge.

After this the king made Haman the Agagite his prime minister, and intrusted him with almost unlimited power. In such courts as his, kings seek their own ease and pleasure, and relegate to their ministers the cares of business, giving themselves up largely to luxurious enjoyment. Haman was for the present the king's favorite. In such cases all were expected to bow and show great reverence for the one the king delighted to honor. Haman expected this from all, and, with one exception, he received it. Mordecai was that exception. He paid to him no outward forms of respect more than to other men, made no bows of obeisance or prostrations whatever, as others did. Why he did not, the record does not explicitly say, but leaves us to conjecture the reason. Perhaps it was because such prostrations as were common had too much the appearance of idolatry for a worshiper of the true God. Probably from the fact that Haman was an "Agagite," he was descended from the kings of the Amalekites, as it is believed they had a race of kings by the name of Agag. The Jews hold that Haman was an Amalekite. It is well known that from the time the people followed the Israelites in the deserts of Sinai, seeking to destroy them in their wanderings, warring against them, cutting off such as straggled from the camp, and doing their worst to hinder them from succeeding in their effort to gain a lodgment in Canaan, God's curse had gone out against that people, and they were doomed as a race because of their vindictive, unmerciful spirit. Saul was commanded to destroy them as a people, and nearly succeeded. There had ever been an antagonism between the two nations. And now Mordecai beheld one of them in high power, and he, for one, would not pay him special honors, even if he risked his life in so doing. He doubtless knew the wicked Haman,—his cruel spirit, his selfish ambition, his hatred of God's people, his spirit to rule or ruin,—and he chose to trust in God and not to pay honor to those not deserving of it. Honor to whom honor is due, was the principle he followed. He was, doubtless, not ignorant of the probable consequences of this course, but he left results with God alone, while he did what he conceived to be right.

Terrible results soon followed, which, had it not been for God's special interference, would have served to wipe the Jewish nation from the face of the earth. Haman at once grasped the whole subject, and recognized not Mordecai the individual merely, but Mordecai *the Jew*, the embodiment of a

hated race. Ages of antipathy had existed between the two peoples. He would now visit the wrath of many generations of his ancestors upon the hated Israelites. He scorned to make this manifestation of disrespect on Mordecai's part a personal matter merely. He would close up the controversies of ages by the utter extinction of his hereditary enemies, as well as of Mordecai. He takes advantage of his favor with the king, misrepresents the Jews to him, offers, as authors tell us, some \$10,000,000 to the public treasury, for the privilege of destroying them, and as a result, the king grants his request to destroy every Jew in all his dominions, which at that time included all, or nearly all, the countries where a Jew could be found. A decree is at once made out and sent to all the one hundred twenty and seven provinces, giving full permission for their enemies to destroy every Jew in their midst. The day was set, and there seemed to be no help for them. The great king had sent forth the decree. Man's extremity is God's opportunity.

Mordecai at first is overwhelmed with a sense of their awful danger. He "rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry." He comes before the king's gate. The Jews everywhere are in great mourning, in sackcloth and ashes. Esther hears of it in the palace harem, and ascertains the particulars by sending a trusted chamberlain to Mordecai, as she could not visit him personally. Up to this time her nationality and relationship to Mordecai were not generally known. So by the terms of the decree she was really as much exposed to death as any other Jew. From some cause she had not been summoned into the king's presence for a full month. Perhaps the fickle monarch had ceased to care for her, and given his affections to another. To go into his presence against his wishes would be considered a capital crime, to be punished with death. Esther was in great distress for her people, yet she knew not what to do. Mordecai knew that present action must be taken, and Esther had been providentially placed in a position where she might rescue the nation from destruction. He sent this message to her: "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" He proclaimed here a great truth. Providential agents must act the part God has designed in placing them in their position, or bring irretrievable ruin upon themselves. Mordecai well knew that the Jews would in some way be delivered. God had foretold many things they would do in later ages; hence Mordecai well understood that they must in some way be preserved. But calamities *could* come upon those who failed to do their duty.

G. I. B.

(Concluded next week.)

THE WORK IN THE SOUTHERN FIELD.

WE made a call a few weeks ago, through the columns of the REVIEW, for a fund of \$5,000, to be used in the circulation of Religious Liberty literature in States and Territories in the South and West where there are no local Conferences or State organizations. In the call for this fund we only asked for donations of fifty dollars and upward.

The Southern field is destitute of laborers, and colporters are greatly needed to circulate literature among the people. Special efforts should be made there the coming summer. In two of the States, Georgia and Tennessee, there are stringent Sunday laws, and no exemptions for those who keep the seventh day. In Tennessee only a few weeks ago one of our brethren was fined seventy-five dollars for working on Sunday. This, with the costs, will amount to more than \$100. On careful investigation we found that this brother had been very prudent in his work, and had done nothing to unneces-

sarily provoke the people among whom he lived. For quietly plowing in his field on Sunday, he was taken before a magistrate and fined. Afterward, for this same offense and some minor ones, he was indicted by the grand jury, and fined again, as stated above. Two other brethren in an adjoining county are under indictment at the present time, and their cases will be tried before this article comes before the reader.

There is much prejudice also in Georgia, and our brethren there are liable to be fined at any time; and if they refuse to pay their fines, or are not able to do so, they may be committed to the chain-gang.

For a number of years efforts have been made to establish the truth on a permanent footing in the Southern States, but so far the efforts have not been very satisfactory. There are so many difficulties to meet in tent work and other kinds of ministerial labor, that it seems almost, if not quite, impossible to obtain a firm foot-hold for the truth in the Southern field, through the preacher alone. The people need to be educated in the fundamental principles of the truth, and there must be a sentiment created in favor of investigation before this can be done successfully.

After considering the matter carefully, we know of no better way to create such a sentiment than through the instrumentality of the colporter, who can go from village to village and from house to house, distributing literature on different points of present truth, and talking to the people at their homes. The expense of such a worker need not be so heavy as that of a minister, and many can be found who can engage in this line of work that could not make a success of preaching.

We therefore make this call for \$2,000 in sums of ten dollars and upward, to be used in placing colporters in the Southern field. These donations should be sent in at an early date, that colporters may be placed in that field during the coming summer. We hope to see such a sentiment created in the South in favor of Religious Liberty, that an influence can be brought to bear upon the legislatures of the different States to repeal or modify their Sunday laws. This is a good opportunity for our brethren and sisters to make an investment of a portion of their means in the Lord's work. We hope to receive early and liberal responses to this call.

In another column will be found the names of those who have already contributed to this fund. Other contributions will be acknowledged from week to week, as they come in. Contributions to this fund should be sent to W. H. Edwards, Battle Creek, Mich.

O. A. OLSEN, Pres. Gen'l Conf.

"YARNS IN THE PULPIT."

THE following extraordinary paragraph is going the round of the English papers:—

The Vicar of Buxton, the Rev. W. Malam, recently told a meeting of churchmen that he had invented a device to "stop yarns in the pulpit." Seven out of every ten clergymen preached too long. His invention is an extinguisher in wood or galvanized iron, six feet by four, which will descend on the preacher at the end of twenty minutes, and at once put out him and his oratory.

The above paragraph is indicative of the great change which has taken place in modern times in either the power or inclination of people to maintain themselves long in contact with spiritual thoughts and services. Back in colonial times it was in order for the Sabbath sermon to continue three or four hours, and those of the congregation who became too restless under, or too oblivious of, the speaker's utterances, were reminded of the reverence due to the place and the occasion by a tap from the sergeant-at-arms, or other officer appointed for the purpose. Now people become impatient if the sermon is over half an hour in length, and their reverence for what is spoken is evidently about in proportion. Whatever fault may be found with the latter, it is impossible to avoid the conclusion that spirituality is sadly on the decline.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."
—Ps. 126: 6.

FAITH-CONSECRATED WORK.

"HAVE faith in God." Mark 11: 22.
Have faith to work unseen,
Unhonored, and unknown;
And then have faith to rest
When thou hast duty done.

That soul is great whose faith
Grows strong while toiling long
At thankless task for those
From whom it suffers wrong.

No trifles can there be
In lives of trust and love;
The humblest deed of faith
Will God and ages move.

—Sol.

MINNESOTA.

CURRIE.—We are still at this place holding meetings. The interest is still good. Five adults have signified their determination to keep the commandments of God and the faith of Jesus, and others are trembling under the cross. Next Sabbath we expect to hold the first Sabbath meeting. We are looking forward to it with great interest and prayerful hearts, hoping and trusting that God will come specially near to us at that time.

March 19. W. B. HILL.
F. B. JOHNSON.

MISSOURI.

UNION SCHOOL-HOUSE, VERNON Co.—I resumed my labor at this place on the night of Feb. 21, and continued until March 19, speaking thirty-two times. Six were baptized; others were persuaded that the subjects presented were sustained by the evidences of the Bible, yet because of the straightness of the way they decided not to walk therein. I think some future labor may be profitably done in the vicinity. My work in Southern Missouri during the past winter has been very pleasant to me, and I pray that the Lord may bless the effort to his own glory.

March 24. N. W. ALLEE.

INDIANA.

DOVER HILL.—I have now been at this place over three weeks, and the interest has been good from the first. Many have been kept away from the meetings on account of high water and muddy roads. Notwithstanding all this, the attendance has ranged from 100 to 300, and the very best of order is maintained. Many have become deeply interested, and quite a number observed last Sabbath. We have organized a Bible class, and hold a Bible-reading every afternoon. A great interest is taken in these readings. I have sold some tracts and pamphlets, and received nearly ten dollars in donations. O that I may by the Lord's help so present his word that the honest in heart may be impressed to accept of the same!

March 24. M. G. HUFFMAN.

ILLINOIS.

MONROE CENTER.—I have now been here five weeks, and the blessing of the Lord has attended the meetings. Some have been hopefully converted, while others are still under deep conviction, not having as yet made an entire surrender of all to the Lord. Our Sabbath-school numbers about fifty. The M. E. minister has waged a very bitter warfare against the meetings. Standing upon the street corners, he fiercely denounced my work, and said that I dare not meet him in public. This led the people to demand of me to meet him in debate. Accordingly a debate was held in the opera-house last Friday, lasting four hours. The house was packed, and a great victory for the truth was the result. My opponent refused to take the Bible alone, but had with him a large number of other books. He provoked a smile by stating that he was unable to prove a point because he did not "have all his books with him." I held him to the Bible, and took no other book into my hands. He has sold catechisms all through the neighborhood, containing the ten commandments, but when held to the teaching he had been urging upon others, he said he did not like the ten commandments.

I showed that only the carnal heart dislikes the law. Rom. 8: 7. Almost the entire community are disgusted with his course, and clearly see that I have been more loyal to the doctrines of his church than he has been.

The Spirit of the Lord has been richly bestowed in our meetings, and hearts have been melted to tenderness by the Saviour's love. My trust in God was never more peaceful and calm, and my courage and confidence in God and his blessed truth increase daily. The work of God was never so sweet to me. It seems dearer than life itself.

March 24. W. C. WALES.

BLOOMINGTON, KANKAKEE, AND St. ANNE.—Our house of worship at Bloomington is now completed. It is 36 x 56 ft. in size, with a basement under the whole, over one-half of which is to be used for storing tents and camp-meeting material. Eld. Tait came Feb. 21, and we held meetings over a week. The weather was very changeable, so the outside attendance was small; but the meetings were beneficial to the church. I moved to Bloomington immediately after the meeting of the General Conference at Minneapolis, in 1888. Two persons had just begun to keep the Sabbath through missionary work, and two others began soon after. I held a short series of meetings in Normal, and my wife has been engaged in the Bible work, and now there are twelve new Sabbath-keepers at that place, and there are others in the valley of decision.

March 7, I came to Kankakee, and stayed over two Sabbaths. The Spirit of the Lord came into our meetings, and many hearts were made tender. Three persons there have been keeping the Sabbath but a short time. O that we would seek the Lord so earnestly that our first love would be restored, and that we each would be a channel of light through which God could work! I spoke once in the Methodist church in Waldron, with about 100 present. It seems that if an effort were made there, good results would be seen.

Five days were spent at St. Anne, with the French brethren. I spoke seven times, five times through an interpreter. The brethren and sisters here are much in earnest, and as we studied the Scriptures, and the great theme of Christ's righteousness, we were much blessed. Verily, "blessed are they which do hunger and thirst after righteousness; for they shall be filled." The ordinances were celebrated, and two joined the church. I hope that one or two more will soon take their stand with them. I am now visiting Pitwood and Watseka. Will be at Onarga April 1-7, and at Proctor April 7-14. Will hold quarterly meeting at both places.

March 27. E. A. MERRELL.

SOUTH DAKOTA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1889.

No. of members.....	530
" reports returned.....	234
" members added.....	8
" " dismissed.....	3
" letters written.....	310
" " received.....	57
" missionary visits.....	1,414
" Bible-readings held.....	284
" persons attending readings.....	685
" yearly subscriptions for periodicals.....	101
" periodicals distributed.....	5,384
" pp. books and tracts sold, loaned, donated	370,923
Cash received from districts and agents on account,	\$665.51; Christmas donations, \$144.60; other funds,
	\$159.15.

Societies at Watertown, Ellsworth, Grand Meadow, Cresbard, Highmore, Canton, and Tyndall failed to report.
ALICE H. BEAUMONT, Sec.

AUSTRALIAN CONFERENCE PROCEEDINGS.

THE second annual session of the Australian Conference of Seventh-day Adventists was held in Federal Hall, North Fitzroy, Melbourne, Jan. 17-23, 1890, the President, G. C. Tenney, in the chair. The meeting was opened with prayer by W. D. Curtis, after which twenty-five delegates presented their credentials, representing Adelaide, S. A.; Bismarck and Hobart, Tasmania; Melbourne and Ballarat, Victoria; and Sydney, N. S. W.

It was voted that E. M. Morrison, and all S. D. Adventists in good standing, be invited to take part in the proceedings.

The usual committees were appointed by the Chair, as follows: On Credentials and Licenses, W. D. Curtis, Wm. Bell, D. Steed; on Resolutions, M. C. Israel, A. Ballingall, A. M. Graham; on Nominations, Henry Scott, James Smith, W. E. Wainman; on Auditing, to act with the Executive

Committee, W. E. Large, H. Muckersy, Joseph Steed, N. D. Faulkhead, Joseph James, Carl Ulrich.

The Committee on Resolutions reported during the session, as follows:—

Resolved, That we are grateful for the blessing of God which evidently attended the late session of the General Conference, and that as a Conference we express our hearty concurrence in the steps and plans adopted for the furtherance of the work.

Whereas, The Lord has signally blessed us as a church the past year, in adding to our number and strength as a people; therefore,—

Resolved, That we tender our heartfelt thanks to God; and that this year we renew our efforts to do his will with greater zeal, and strive to have more of his presence; so that while growing in numbers, we may not diminish in spirituality, which has been too often the case with the Church of God in the past.

Whereas, Sydney, N. S. W., is an important town, especially so through its geographical position as a seaport; and only a few souls are there who are struggling to spread rays of light; therefore,—

Resolved, That we consider it of the utmost importance that steps be taken as soon as possible to send laborers to this important field; that the cause may be built up, and that it may become a center from which the light of truth may be radiated through the colony of which it is the metropolis, and to different parts of the earth.

Resolved, That we express our gratitude to God for the success of the canvassing work during the past year.

Whereas, We believe the present truth must reach the people of every kindred, tongue, and nation, and find its way to the homes of the people in city and country; and,—

Whereas, The canvassing work is one of the best means by which this may be accomplished; therefore,—

Resolved, That we recommend that our ministers encourage suitable persons, after having received necessary instruction, to devote their lives to this branch of the work.

Resolved, That we return thanks to the General Conference for sending Bro. E. M. Morrison to this field to assist in this branch of the work.

Whereas, There still remains a large amount of stock unsubscribed in the *Echo* Publishing Co., Limited, which should be in the possession of those interested in the progress of present truth, thereby enabling the institution to more effectually carry forward its noble mission; therefore,—

Resolved, That we extend an earnest invitation to all who are interested in the advancement of the last message of mercy and warning to the world, to assist in this branch of the work, by taking stock (shares of which are £1 each); also that we request persons having money on hand, to assist this institution by making it a place of deposit, with a low rate of interest, or without interest, if so disposed.

Whereas, We recognize the importance of the gift bestowed upon the church through the labors of sister E. G. White, and that there is a strong desire upon the part of our people in these colonies to enjoy the benefit of her personal labor and acquaintance; therefore,—

Resolved, That this Conference extend to sister White a hearty invitation to visit the Australian field as soon as practicable.

Whereas, There are persons in this Conference who are laboring in the ministry, or in other capacity, or would like to do so, and who have not had the advantage of systematic Bible study to prepare them to labor as acceptably as they might; therefore,—

Resolved, That an institute be held, in which these persons can have the benefit of the instruction of experienced workers.

Resolved, That it is the duty of the members of the churches to pay their tithes to the treasurer of the church to which they belong, and for the treasurer to send them directly to the Treasurer of the Conference.

The Committee on Nominations recommended for President, G. C. Tenney; Secretary, S. McCullagh; Treasurer, *Echo* Publishing Company; Executive Committee, G. C. Tenney, W. D. Curtis, G. Foster, Wm. Bell, W. L. H. Baker. The report was considered by item, and adopted.

The Committee on Credentials and Licenses made the following report, which was adopted without alteration: For Credentials, G. C. Tenney, M. C. Israel, and Will D. Curtis; for License, D. Steed, S. McCullagh, H. Scott, W. L. H. Baker, Wm. Vercoe, G. Foster, Alex. Ballingall, John Bell, Jr., Alex. Stewart, T. W. Philips; for Ship Missionary License, C. J. Robertson.

During the session, the President, G. C. Tenney, gave an interesting address, recapitulating the important moves made during the past year, and suggesting plans for more extensive labors the coming year.

The devotional meetings held each day in connection with the Conference, were a source of rich blessing. The deep moving of God's Spirit was realized, and a desire to consecrate themselves to

God was expressed by all. The blessing of God was very noticeable in all the deliberations, and harmony was one of the most conspicuous features of the session. G. C. TENNEY, *Pres.*

STEPHEN MC CULLAGH, *Sec.*

THE "ECHO" PUBLISHING COMPANY,
LIMITED.

THE second semi-annual general meeting of the Company was held on the 17th inst., and adjournments thereof on the 21st and 22d. There was a fair representation of stockholders present. The Directors' report stated that the past year had been a prosperous one, the Company's business connection having considerably increased. It also notified the extensive addition of new stereotype plant and materials, and of extra workmen; a substantial increase in value of the Company's property; and an increase of 183 paid-up shares. The balance sheet proved the Company's assets at £9,324 10s. 11½d., and liabilities at £7,079 5s. 4½d., showing a net worth of £2,245 5s. 7d. as compared with £2,068 17s. 5½d. six months ago. The loss and gain statement recorded a credit balance of £46 9s. 8d. The following resolutions were unanimously adopted:—

Whereas, Prosperity has attended our publishing work in its various branches during the past year; and,—

Whereas, While old established publishing houses have felt a severe depression, we have been liberally supported; therefore,—

Resolved, That we recognize the hand of God in this, and express our gratitude to him for his blessing which has attended the work.

Resolved, That we tender our sincere thanks to the General Conference Association for the fostering care it has exercised over the publishing work in these colonies since its inception.

Resolved, That it is the sense of the shareholders of this Company that the Board of Directors take steps for the addition to the office of an electrotype plant.

Whereas, The future prospects of our work lead us to believe that the portion of our premises at present occupied by us will not meet the requirements of the Company for any length of time; therefore,—

Resolved, That we urge the importance of increasing the facilities for carrying forward our work.

Resolved, That we urge our Directors to earnestly consider the matter of opening a city office that will suitably represent our work, as soon as practicable.

The following were elected Directors for the current year: G. C. Tenney, Henry Scott, H. Muckersy, Wm. Bell, W. J. Prissall, N. D. Faulkhead, and A. Carter.

WALTER H. B. MILLER, *Sec.*

Subsequently the Board of Directors met, and organized by electing G. C. Tenney, President; H. Scott, Vice-President and Secretary; N. D. Faulkhead, Treasurer; and John Bell, Jr., Auditor.

ANNUAL MEETING OF THE AUSTRALIAN
SABBATH-SCHOOL ASSOCIATION.

A MEETING of the Sabbath-school Association was held on the 19th of January, 1890, and adjourned meetings on the 20th and 22d, in the Federal Hall, Best St., Bro. W. L. H. Baker in the chair. Geo. T. Shannan was elected Secretary *pro tem.*

The Chair appointed the following committees: On Nominations, W. D. Curtis, W. H. B. Miller, A. Carter; on Resolutions, S. Mc Cullagh, Mrs. Florence J. Morrison, J. H. Woods.

The Committee on Nominations reported the following as officers for the ensuing year: President, W. L. H. Baker; Vice-President, Joseph Steed; Secretary, Mrs. Florence J. Morrison; Executive Committee, W. L. H. Baker, Joseph Steed, Mrs. Florence J. Morrison, D. Steed, J. H. Woods. These candidates were elected to their respective offices.

The following resolutions were introduced, each of which was considered and adopted:—

Whereas, The blessing of God has rested upon the Sabbath-school work in a marked degree during the past year, 1. In an increase of membership of over 150; 2. In an increase of class contributions; 3. In a special revival of his work in many places; therefore,—

Resolved, That we express our deep gratitude to God for his goodness and mercy, and for the prosperity that has attended the work in all parts of the field; and as an evidence of our appreciation of these blessings, we hereby pledge ourselves to engage in the work with more earnestness and zeal, and a deeper consecration, during the coming year.

Whereas, The Sabbath-school work is acknowledged to be one of the most important branches of the cause; and its interests have extended until it requires an earnest laborer who shall make special preparation to properly advance the work; therefore,—

Resolved, That we earnestly request that some one be authorized to visit every school at least once during the year, in the interests of the Sabbath-school work.

Whereas, The results of the publication of the *Sabbath School Worker* have been beneficial to the Sabbath-school cause; therefore,—

Resolved, That we recommend that every officer and teacher in the Sabbath-schools become a subscriber to the *Worker*.

Whereas, We acknowledge the Sabbath-school work to be an important factor in bringing all who come under its influence, to a knowledge of the truth; therefore,—

Resolved, That we adopt some plan (and use strenuous efforts to carry it out) that children of parents not connected with the truth may be brought into our Sabbath-schools.

Whereas, We feel the necessity of our people's becoming better instructed in regard to the present truth, and recognize in the Sabbath-school the means provided of God for the moral training and religious instruction of both children and adults; therefore,—

Resolved, That we review our resolutions of one year ago, upon this point, and urge upon officers and teachers the importance of being diligent, and putting forth special efforts to secure a full attendance of all believers in present truth.

Whereas, It has been demonstrated that when secretaries of kindred associations have been able to devote their time to the interests of their special work, it has proved very conducive to the advancement of the cause; therefore,—

Resolved, That we recommend that this Association select a Secretary who can and will devote the necessary time to the work that its interests demand, and that a continual correspondence be kept up between the Secretary and the schools.

The meeting then adjourned *sine die.*

W. L. H. BAKER, *Pres.*

GEO. T. SHANNAN, *Sec. pro tem.*

MEETING OF THE AUSTRALIAN TRACT
SOCIETY.

THE second annual session of the Australian Tract and Missionary Society was called on the morning of Jan. 19, 1890, in Federal Hall, North Fitzroy. The minutes of the last session were read and accepted. An invitation was then given for reports from individuals representing different colonies. Bro. Curtis gave an encouraging report of the work in South Australia, Brn. Steed and Smith of the Tasmanian field, and Bro. Stockton reported the cause in Victoria.

On motion, the Chair was empowered to appoint the usual committees, and named the following: On Nominations, Wm. Large, J. Steed, and A. Ballingall; on Resolutions, W. D. Curtis, S. Mc Cullagh, and H. Scott.

At a subsequent meeting, the Nominating Committee gave the following as their choice of officers for the ensuing year: President, G. C. Tenney; Vice-President, E. M. Morrison; Secretary, Josie L. Baker; Directors: W. L. H. Baker, Victoria; T. Whittle, South Australia; James Smith, Tasmania. It was moved to adopt this report; the names were considered separately. A motion was carried, that the name of E. M. Morrison be substituted for that of G. C. Tenney. It was voted that G. C. Tenney act as Vice-President of the Society. With these exceptions, the report as presented by the Nominating Committee was adopted.

The Committee on Resolutions being called upon, presented the following:—

Resolved, That we hereby express our gratitude to God for the measure of his Spirit that has attended the tract work the past year, as shown by reports given.

Whereas, God has, in the *Bible Echo*, placed a most effectual means in our hands for disseminating the precious light of truth; and,—

Whereas, We shall have to give an account for the use we make of this means; therefore,—

Resolved, That we will take hold of the work of canvassing for the *Echo*, and press it with a zeal and energy proportionate to its importance and the demands of the times, and thus place it in every home possible.

Whereas, The *Good Health* has long since become a valuable factor in the missionary work, and is largely used by our people with the most satisfactory results; therefore,—

Resolved, That we urge all our people to become its patrons; and that we pledge ourselves to extend its circulation as far as possible.

Whereas, We recognize in the actions now being taken by the Lord's Day Observance Society and other bodies, the same spirit that actuates the National Reform Party in America, and which is sure to lead to persecution for conscience's sake; therefore,—

Resolved, That we improve every opportunity that offers itself to place reading-matter before the people that

will enlighten them on the subject of the relation of Church and State.

Whereas, Our canvassers are afforded unsurpassed facilities for gathering names for use by our societies; and,—

Whereas, We believe our societies would accomplish a greater amount of good by using names selected in this way than those gathered in other ways; therefore,—

Resolved, That we earnestly request that our canvassers carefully prepare lists of names, and send them to the general Secretary, to be distributed among the societies as called for.

Whereas, The practice of reporting labor done by individuals has been adopted by our societies everywhere; and,—

Whereas, We recognize that great good is the result of such reporting, and that it is only through the faithfulness of each individual member that a correct idea of the progress of the message can be gained; therefore,—

Resolved, That we deplore the fact that only about fifty per cent of our tract society members send in regular and accurate reports.

Resolved, That we urge upon our members the great importance of reporting, and exhort them to faithfulness in this direction.

Whereas, We read in the Bible of the acts of the apostles, and not resolutions; and,—

Whereas, We believe it is of little use to resolve without acting, but that great success would follow the faithful carrying out of the foregoing resolutions; therefore,—

Resolved, That we provide ourselves with a printed copy of these resolutions, and try more faithfully to carry them out than we have former ones.

Resolved, That we request the President of this Association to write articles from time to time during the year, for the *Echo*, using as his text the resolutions passed by this meeting.

M. C. ISRAEL, *Pres.*

JOSIE L. BAKER, *Sec.*

THE WORK IN BATTLE CREEK.

THE last few months have marked an important era in our work. For some time our leading brethren have felt that the time had come when something more must be done for the education of workers. The growth of the work, and the way it is reaching out to the different nations and languages, seemed to make this a necessity. Accordingly, at the meeting of the General Conference Committee, held last July, the matter was carefully considered, and it was decided to have a Bible School for Ministers, a Scandinavian school, a German school, and a French school. These schools all began about the 5th of November, and each lasted five months, closing the 25th of March. The Bible School was held in the east vestry of the tabernacle. The Scandinavian school occupied a building which was rented and fitted up especially for the accommodation of the school. These two schools each had an average attendance of about fifty, and were both very satisfactory to those in attendance, which, considering the maturity and ripe judgment of the students, is the highest recommendation the school could have.

The German and French classes were not so large as the Scandinavian, and there were many difficulties to meet in getting books and teachers, but all the students in these schools who remained to the close of the term, were well satisfied with what they had received.

While these schools were in progress, a training class was in progress at the Sanitarium, for the education of health and temperance workers. Classes for special instruction in Bible work were also carried on in the Battle Creek church, all through the winter.

Thus, during the past five months, an educational work, outside of the regular college work, has been systematically carried on for the education of workers in all the different lines of our work, and schools have been successfully maintained in four different languages. We confidently expect that this is but the beginning of an educational work in these different languages and different lines of work, that will assume much larger proportions in the near future. It is but an effort to supply a growing demand for educated and trained workers in the different departments of our work; and when such a demand exists, the effort to supply it will have the blessing of God, and, if carefully managed, cannot prove a failure.

Another matter of especial importance in connection with these schools, was the effort made for the spiritual interests of the students. The first hour in the morning was devoted to work of this character. These meetings were of especial interest the last few weeks of the term. Eld. Olsen took charge of them, and sister White attended many of the meetings, and bore her testimony with much freedom and power. The restraint which had existed

on the part of some connected with the school was removed by explanations that were made, and a tender spirit came in. The subjects of faith and the love of God were largely dwelt upon, greatly to the encouragement of all present. As the news of the good meetings went out, many came in from the Battle Creek church, the Office, the College, and the Sanitarium, till the east vestry of the Tabernacle, which will seat about 300, was filled to overflowing each morning. The interest was such that the meetings were often permitted to continue for two hours. All were greatly benefited, and many who had been cold and formal in their work in the past, received such an experience in the things of God as to give them new courage and hope for the future. At the morning meeting on the last day of the school, nearly all spoke, and their unanimous testimony was that they had been greatly benefited by the school and by their associations together, and that they could go to their fields of labor with better courage and greater hopes of success than ever before.

DAN. T. JONES.

Bible Readings.

"Search the Scriptures."—John 5: 39.

GOD'S FORGIVENESS.

1. WHAT does the Lord say he has done with our sins?

"I have blotted out as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me; for I have redeemed thee." Isa. 44: 22.

"Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah." Ps. 85: 2.

2. Why has he blotted out, forgiven, or covered our transgressions?

"For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off." "For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another." Isa. 48: 9, 11.

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Chap. 43: 25.

3. If, then, he blots out our sins for his own sake, is it that we are of such great value, or is it because of his infinite love for us, and because of the great price he has paid to redeem us?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

4. What else will he do besides blot out our transgressions?

"Will not remember thy sins." Isa. 43: 25, last clause.

5. What must we do that we may have this blessing?

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

6. What is it that leads us to repent of sin?

"The goodness of God leadeth thee to repentance." Rom. 2: 4, last clause.

7. Why is it that God forgives us when we come to him confessing our sins?

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy." Micah 7: 18.

8. What does Micah say God will do with our sins?

"He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Verse 19.

9. Then if our iniquities are subdued, our sins forgiven, blotted out (or covered), and cast into the depths of the sea, what ought we to do?

"Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities." Ps. 130: 7, 8.

10. If we truly hope in God, what will we do?

"Or let him take hold of my strength, that he may make peace with me, and he shall make peace with me." Isa. 27: 5.

11. Can we take hold of his strength while we continue to mourn over our sins?—We cannot.

"Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." Ps. 42: 11.

"A broken spirit drieth the bones." Prov. 17: 22, last clause.

12. What must we do that He may be our strength?

"Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." Ps. 31: 24.

"The Lord is my strength, and my shield; my heart trusteth in him, and I am helped: therefore my heart greatly rejoiceth: and with my song will I praise him." Ps. 28: 7.

13. If our sins have increased until they are like a black cloud above us, can they still be blotted out?

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Isa. 44: 22.

14. What was Christ's mission to the broken-hearted?

"The Spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted." Isa. 61: 1.

15. How does the Lord regard a broken and a contrite heart?

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Ps. 51: 17.

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Ps. 34: 18.

16. If we are truly contrite—sorry for our sins—and humble—desiring to put them away—what will God do for us?

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57: 15, last clause.

17. When God revives the vegetable world, what is the invariable result?—Growth.

18. Then if he dwells with us to revive us, shall we not grow spiritually?—Yes, most assuredly.

19. What has he promised to do for those who are faint, and those who have no might (strength)?

"He giveth power to the faint; and to them that have no might he increaseth strength." Isa. 40: 29.

20. When God pardons, how does he do it?

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon [Heb. multiply to pardon]." Isa. 55: 7.

21. What has he said of himself?

"And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34: 6, 7.

22. Can the stains of sin upon us be too deep for God to cleanse them?

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18.

23. If, then, his pardon is so abundant that the deepest stains are cleansed, can any of our sins remain unforgiven if we truly repent?

"Who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103: 3.

24. If our sins are forgiven, will they still remain before the mind?

"Blessed is he whose transgression is forgiven, whose sin is covered." Ps. 32: 1.

25. What is necessary on our part before they can be covered from view?

"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah." Ps. 32: 5.

"He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy." Prov. 28: 13.

"For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation." Rom. 10: 10.

26. How, then, do we obtain forgiveness and justification?—Through faith in Christ.

"Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. 3: 24-26.

27. Will true faith cause us to confess and put away our sins?—It will.

"Even so faith, if it hath not works, is dead, being alone." James 2: 17.

28. Do we believe in Jesus when we feel that our sins are too great to be pardoned?

"Wherefore he is able also to save them to the utter-

most that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7: 25.

29. Will God pardon some in preference to others?

"For whosoever shall call upon the name of the Lord shall be saved." Rom. 10: 13.

"Him that cometh to me, I will in no wise cast out." John 6: 37, last clause.

30. Will there come a time when our sins cannot be found, though searched for? (See "Great Controversy, Vol. IV.," p. 437.)

"In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Jer. 50: 20.

31. In view of all this, what ought to be the constant language of our souls?

"O give thanks unto the Lord, for he is good: for his mercy endureth forever." Ps. 107: 1.

"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Ps. 103: 1, 2.

MRS. M. J. BAHLER.

San Jose, Cal.

Special Notices.

NORTH PACIFIC CAMP-MEETING.

THE camp-meeting for the North Pacific Conference will be held in East Portland, May 28 to June 4. This meeting will be preceded by a workers' meeting, commencing May 21. Further particulars will be given in the future.

NORTH PACIFIC CONF. COM.

INSTITUTE FOR MISSOURI.

As already noticed in the REVIEW, we have appointed a workers' institute for Missouri, to be held at 206 East 23d St., Kansas City, April 16-24. Elds. E. H. Gates and D. T. Jones have promised to be with us, and we hope Eld. Farnsworth, also, will be present. Let all come who can, but especially do we request all the workers in the State, such as ministers, licentiates, canvassers, church elders, tract society directors, etc., to attend, as subjects of importance and interest to all will be considered. Let all bring bedding, and come prepared to help care for themselves.

MO. CONF. COM.

TEXAS WORKERS, ATTENTION!

As the ministers, canvassers, and Bible workers go to their different fields of labor for the coming season, we wish them to remember the resolution passed at the last session of our Sabbath-school association, to send in the names and addresses of the officers of all new schools that are organized, those they find not reporting, and the names and addresses of all Sabbath-keepers they find who are not connected with a Sabbath-school. We can have as many more reporting as we have at present, if only faithful. Address me at Battle Creek, Mich., care of REVIEW AND HERALD.

MRS. MAMIE CRUZAN,
Sec. Texas S. S. Asso.

THE MICHIGAN STATE MEETING.

As previously appointed, this meeting will be held at Flint, and will begin April 15, 1890. The State meeting proper will continue one week, but the canvassers' institute connected with it will continue a week longer. A large company of canvassers will be at the meeting. Nearly 100 names are already secured. These, with our ministers, licentiates, Bible workers, directors, elders of churches, &c., will make a large meeting. Preparations are being made to entertain all who may come.

This will be a very important meeting. Eld. O. A. Olsen, President of the General Conference, and the Michigan T. and M. Society, C. Eldridge, President of the N. R. L. Association, and General Canvassing Agent, and other laborers, will be at the meeting. Every branch of the work will receive its due consideration. Plans will be laid for the summer's work. Tent companies will be formed, and arrangements made for labor in the churches. Reports from our ministers, and letters from the churches giving the wants of the cause and the openings for labor, will be gladly received.

The Lord's work is the greatest business of the

world. No earthly interest should keep us from doing our part in the cause of the Lord. We must keep pace with the message. How can this be done better than by attending this meeting? We hope that all parts of the State will be represented. Come to the meeting. I. D. VAN HORN.

TO INDIANA.

THE Indiana spring State meeting will be held May 1-7. The place and other particulars will be given next week. F. D. STARR.

NOTICE, NORTH CAROLINA!

A COURSE of instruction in the canvassing work will be given at the Cove Creek church, Watauga Co., beginning April 11, to continue one week, or longer, if necessary, to thoroughly fit all who desire to faithfully and earnestly engage in this last closing message. Brethren and sisters, shall we not come up to the help of the Lord against the mighty? God has promised to abundantly bless every faithful soul, but a curse is pronounced upon every one that doeth the work of the Lord deceitfully (margin, negligently).

Out of the seventy or eighty Sabbath-keepers in our State, there are now only six engaged in the work in the field, and two of this number are from another State. This is certainly not as it should be. There should be fifteen or twenty regular workers in the field now. If we can find as many as ten of our brethren who will faithfully engage in the canvassing work for one year, we can assure ourselves that God's signal blessing will rest upon us in this State. Our tract society treasury will be replenished, from which the message can be pushed forward; souls who are now in the darkness of error will be rejoicing in the truth; the canvassers will be in a happy spiritual condition, and will enjoy the blessings of financial success, and be channels of light and courage through which others will be impelled to join the force of workers.

Brethren, shall we not come to this meeting praying and earnestly seeking God for deliverance from everything that is keeping us out of the work? We wish to lay plans at this meeting for the summer's work, and make it possible for all who will, to engage in the work successfully.

C. D. WOLF.

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:130.

LETTER TO THE HEBREWS.

LESSON 28.—HEBREWS 10:29-31.
(Sabbath, April 12.)

1. For what kind of sin is there no forgiveness?
2. What does the one who commits this sin do to the Son of God? Heb. 10:29.
3. How does he regard the blood of the covenant, whose power he has felt? Id.
4. What does he do to the Spirit of grace? Id.
5. How only can men come to Christ? John 6:44.
6. How does the Father draw them? Gen. 6:3; John 16:7, 8.
7. Then if one drives the Spirit from him, what must be his condition?
8. What are we solemnly warned against doing? Eph. 4:30; 1 Thess. 5:19.
9. What has the Lord said to deter us from such a course? Heb. 10:30, 27.
10. What does the prophet Nahum say? Nah. 1:2.
11. What is a thing to be dreaded? Heb. 10:31.
12. Yet what did David choose? 2 Sam. 24:14.
13. What is always true of God? 1 John 4:8.
14. Did the prophets realize this while they were speaking of God's judgments? Nah. 1:3; Ps. 136:1, 10, 15.
15. Whom does God reject? 2 Tim. 2:12.
16. While it is a fearful thing to fall into the hands of God, where is our only place of safety? John 10:27-29.
17. What is told us for our comfort? Deut. 33:27.
18. Instead of falling into the hands of God, what should we do? Ps. 91:1; Prov. 18:10.
19. What shall we thus find him to be? Nah. 1:7.

NOTES.

This lesson should be considered in connection with the preceding one. After going through with this, a general view of the subject should be taken, from the beginning of the preceding lesson, observing the fact that judgment is never visited upon a person unless he has brought it upon himself, and that in the midst of wrath God remembers mercy.

"God is love." This attribute is inseparable from his character. His law, which is the transcript of his character, is a law of love, and it was given in love. Deut. 33:1-3. The love of God is a living, moving rock of adamant. Those who despise it and oppose it are crushed by it, while those who place themselves upon it, find it a sure and safe refuge from all evil. Government exists for the benefit of the subjects. Those who would impeach God's love and kindness, because he punishes rebels, would have him ignore the loyal subjects, and administer his government with reference solely to the benefit of rebels. Rebellion sets government at defiance, and endangers the welfare of those who are loyal. When men despise God and his law, and also his mercy, they declare themselves not his subjects, and it is but a manifestation of his love to those who trust him when God removes the dangerous element from his kingdom. How much better to place ourselves in the hands of God than to fall into them in a vain attempt to escape from him!

News of the Week.

FOR WEEK ENDING MARCH 29.

DOMESTIC.

—The prospects are that the Michigan peach crop will be a failure again this year.

—The Fortification Appropriation Bill has been reported. It calls for \$4,500,000.

—A shock of earthquake was felt in New Hampshire Friday night. No great damage resulted.

—Since March 1, the American Federation of Labor has granted charters to eighteen organizations.

—The agent of the Turtle Mountain Chippewa Indians in North Dakota has been authorized to spend \$2,000 for their relief.

—Senator Blair introduced, on Saturday, a new Educational Bill, providing for smaller appropriations than the old bill.

—About \$300,000 loss was occasioned by the prairie fires which swept over Rooks, Phillips, and other Kansas counties Sunday and Monday.

—The steamers "Russia" and "Italia," from Hamburg, landed 1,602 immigrants at New York, Tuesday, the former vessel bringing 1,081.

—Eight people were killed and eighteen injured by an explosion of starch dust at the Chicago sugar refinery last Thursday. Damage from fire, \$50,000.

—Navigation on Lake Superior was opened Wednesday. It was reported at Cheboygan, Mich., that the straits are open, and the ice is well cleared out.

—The Cocopal Indians in Lower California are on the war-path, and are murdering and fighting. Governor Topete has dispatched a detachment of troops to the place.

—The World's Fair bill reported by the House Committee provides that Chicago shall have a guarantee fund of \$5,000,000, and that the fair shall be opened April 30, 1892.

—Tuesday morning the new factory of the Star Furniture Company at Rockford, Ill., the roof of which had just been put on, was blown down. Twenty workmen barely escaped with their lives.

—M. J. Cheatham was hanged in Grenada, Miss., March 19, for killing John Tilman, a colored man. This is said to be the first white man ever executed in Mississippi for murder of a negro.

—As a tribute to his father's memory, William Waldorf Astor will place massive bronze doors at the Broadway entrance of Trinity Church, New York City. The memorial will cost \$100,000.

—The Midway Hotel, at Kearney, Neb., was destroyed by fire Monday. The loss is \$150,000, fully insured. Henry Deming, manager of a dramatic company, was killed by jumping from a fourth-story window.

—The grand jury at New York, Tuesday, reported that the sheriff's office was a disgrace to the city and a shame to civilization, and asked that copies of the presentment be sent to the governor and to the legislature.

—Early Tuesday morning an incendiary started a blaze between two empty buildings in Bismarck, N. D., while the wind was blowing sixty miles an hour. The old

opera-house, a laundry, a photograph gallery, and two houses were burned.

—A new tariff bill has been agreed upon by the House committee, which, according to the present estimate, will reduce the national revenue \$60,000,000. At least \$20,000,000 of this sum will be due to the cut on sugar, and \$17,000,000 to changes in the Internal revenue.

—Mrs. General Stonewall Jackson has applied for and been granted a pension for the services of her husband in the Mexican War. The pension amounts to eight dollars per month, and dates from January 20, 1887, the date of the passage of the Mexican Pension bill.

—The Cherokee Strip Homesteaders' Association has issued a secret circular, fixing April 22 as the day when a concerted movement of boomers will be made on all sides of the outlet. President Harrison says the raid will be resisted by the United States soldiers who are patrolling the strip.

—Great anxiety is felt concerning the Inman Line steamship "City of Paris," which left New York for Queenstown nine days ago, and has not since been heard from. It is conjectured that she has broken some of her machinery, or is towing some disabled ship into port. The "City of Paris" is the fleetest vessel in the transatlantic service, and usually accomplishes the voyage in about six days.

—The *Christian at Work* is authority for the following item of news: "Old Gabriel, a Mission Indian, who reached the great age of 151 years, died at the poor-house in Salinas, Monterey Co., Cal., on the 16th inst. Nothing ailed him except the gradual breaking up of his system. He had records to prove his years. His skin looked like parchment, but he could walk about at a lively pace, and seemed as young as most men of seventy at the anniversary of his 150th birthday last year."

—Probably the most appalling destruction of life and property ever directly occasioned by atmospheric disturbances in this country, is that which attended the great storm which raged over a large section in the heart of the Continent last Thursday night. The chief center of destruction is the city of Louisville, Ky., through which the cyclone swept, leaving a track of ruin and desolation three or four miles in length and several blocks in width. It is estimated that 150 persons were killed and several hundred injured, many fatally, in that city. The destruction in the vicinity was also very great. Parkland, Bowling Green, Grand Rivers, Eminence, and London, in the same State, were devastated by the storm, as were also Jeffersonville, Ind., and Metropolis, Ill. At the latter place over 200 houses were blown down, and the destruction of life was great. Full details of the casualties are yet to be received.

FOREIGN.

—Influenza is ravaging New Zealand.

—Henry M. Stanley will leave Egypt on April 7.

—Recent floods in Italy have done \$800,000 damage.

—A violent earthquake shook the city of Trieste and vicinity last Wednesday.

—The demands of the striking engineers in the north of England have been granted.

—Five thousand doctors will attend an international medical congress to be held in Berlin.

—The German authorities have hanged a slave-dealer for trying to embark slaves at Bagamoyo.

—It is said that Prince Bismarck has bought a villa in Switzerland, and intends to reside outside of Germany.

—Telegrams from Rio Janeiro announce the appearance of yellow fever in the cities of Campinas and San Paulo.

—Mountain villagers in Switzerland are retreating to the valleys, because of the imminent danger of enormous avalanches.

—The 8,000 employees of the Armstrong Gun Works at Elswick, England, struck last week for eight hours for a day's work.

—Acting upon the advice of Michael Davitt, the dockmen of Liverpool met their employers March 26, and agreed upon terms.

—Mexico is swarming with brigands. Over fifty have been shot in the last five months within a radius of thirty miles from San Felipe.

—Herbert Bismarck, son of the late chancellor, and secretary of state for foreign affairs, has tendered his resignation, which has been accepted by Emperor William.

—A dispatch from Vienna announces that a photographer named Veresch, of Klausenburg, in Transylvania, has made the great discovery of photographing natural colors.

—The Russian Government has been disagreeably impressed by the meetings which have been held in England and America, to denounce the outrages on political prisoners in Siberia.

—A dispatch from Odessa to the *London Daily News* says there is talk in official circles there, of the appointment of an important commission to inquire into the abuses of the penal administration in Siberia.

—The Manitoba Legislature has unanimously adopted a resolution praying that steps be taken by the Dominion

parliament to negotiate with the United States Government for unrestricted reciprocity of trade between the two countries.

—A severe drought in Havana has caused great damage to sugar crops, cattle feed, and water on the island during the past six months. Many of the cattle are dying, and nearly a third of the sugar-cane has been destroyed by fires.

—A number of Russian refugees met in Geneva on the anniversary of the commune, and protested against the recent Siberian outrages. There is an agitation among the students at Petroffskoie, near Moscow, similar to, and in connection with, the St. Petersburg movement. In a fight with gendarmes 200 of the students were arrested.

—Large meetings were held, Wednesday, in Newfoundland, to protest against the Anglo-French *modus vivendi* regarding the lobster fisheries. At St. John's the stars and stripes were displayed, and the speakers advocated an appeal to the United States in case England would not grant the people the protection they ask.

RELIGIOUS.

—The vote of the Atlantic presbytery is unanimously against revision.

—Archbishop Michael Heiss died Wednesday night, at La Crosse, Wis.

—There are about 100 Sunday-schools for Chinamen in the United States.

—The Baptist Year Book, just issued, shows the number of Baptists in the United States to be 3,070,047. During 1887, 144,575 new members were baptized.

—A dispatch from Winnipeg, Manitoba, says: "The School Act, abolishing the right of the Roman Catholics to have separate schools, finally passed the Manitoba Legislature on Thursday, and goes into force May 1. The act was bitterly opposed."

—Rev. W. F. Crafts, Field Secretary of the American Sabbath Union, is shortly to make a transcontinental lecture tour in the interests of National Reform work. The dates are not yet fixed, but have been suggested as follows: April 6, Annapolis or Frederick, Md.; April 7, Hagerstown or Cumberland, Md.; April 8, Parkersburg, W. Va.; April 9, Portsmouth, or some other city in Southern Ohio; April 10, Evansville, or some other town in Southern Indiana; April 11, Cairo, or some city in Southern Illinois; April 13-16, Arkansas (Little Rock, Fort Smith, etc.); April 17, Vinita, Ind. Ter.; April 18, Carthage, Mo., or Parsons, Kan.; April 20, 21, two of the following Kansas cities—Lawrence, Leavenworth, Atchison, Topeka, Emporia; April 22, Salina, Kan.; April 23, Newton or Winfield, or Arkansas City, or Anthony, all in Kansas; April 24, Hutchinson or Great Bend, both in Kansas; April 25, Trinidad or La Junta, both in Colorado; April 27, Las Vegas, N. M.; April 28, Santa Fe, N. M.; April 29, Albuquerque, N. M.; Los Angeles, Cal. The return from California will be in June, through Nevada, Utah, Colorado, Nebraska, Iowa, the two Dakotas, Minnesota, Wisconsin, Illinois, Indiana, Michigan, and Northern Ohio. It would be well if lovers of Religious Liberty in each of these places would see to it that Mr. Crafts's visit be forestalled by a judicious circulation of Religious Liberty literature. Every lecturer ought to appreciate the privilege of talking to intelligent audiences.

Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16: 15.

No preventing providence, I will attend the quarterly meeting with the Rome, N. Y., church, April 5, 6; Syracuse, April 12, 13. We hope to see all who can consistently attend. A. E. PLACE.

The quarterly meeting for Dist. No. 2, N. Y., will be held with the church at Roosevelt, April 12, 13. A general attendance of all is desired, as important matters are to be considered. We hope for some laborer of the Conference to be with us. F. WHEELER, Director.

The quarterly meeting of the Palermo (Kan.) church is postponed until the 12th of April, at which time Eld. James Morrow, of Leavenworth, will be with us. Let all come; a house filled with warm hearts will give us a profitable and precious season. PETER MOHR.

No providence hindering, Eld. F. M. Wilcox and the writer will attend the quarterly meeting at Buck's Bridge, St. Lawrence Co., N. Y., April 5, 6. Hope to see a general attendance. The friends living near in Canada are especially invited. Come praying that the Lord may abundantly bless. S. H. LANE.

The quarterly meeting for Dist. No. 2, Kan., will be held at Clyde, April 12, 13, first meeting to be held Friday evening at the beginning of the Sabbath. All who can should be present at this meeting, as important matter will be brought up for consideration. It is very

much desired that a minister be present to aid us. If any of the brethren intend to come by railroad, and will inform me when and on which train they will be there a team will meet them at the depot.

C. W. OLSON, Director.

LABOR BUREAU.

WANTED.—A place on a farm, or to do any kind of work. Address L. J. Philo, Mason, Mich.

WANTED.—A good, stout, willing girl or woman for house work. Address Mrs. A. E. Bostwick, Lena, Ill.

WANTED.—A farm hand, one experienced in the care of bees and poultry. Address Henry Baker, Gilead, Ind.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. 14: 13.

RAILSBACK.—Died at Audubon, Ia., March 17, 1890, sister Cynthia Railsback, aged 69 years, 11 months, and 22 days. She had been an invalid for many years, and suffered much from a complication of diseases, la grippe probably causing her death. She was the mother of ten children, six of whom survive her. Sister R. united with a branch of the Christian Church at an early age, and when the brethren pitched the tent here three years ago, she began the observance of the Sabbath. Since then she has tried to hold up to her friends "the commandments of God, and the faith of Jesus." The Baptists kindly gave us the use of their church for the funeral service, and although the weather was bad, a large number of friends were present. Funeral discourse by the writer, from Daniel 12: 2.

J. J. ELLYSON.

VAWTER.—Agnes C. Feeks was born Jan. 9, 1867; was converted at the age of sixteen, and joined the Presbyterian Church. She heard the truth in Warrensburg, Mo., in 1882, when Eld. Farnsworth was there, and she and her parents accepted it. Subsequently she removed with her parents to Sedalia, Mo., and united with the church at that place. April 18, 1889, she was married to Geo. E. Vawter, and went to live at Columbus, Neb. During the summer she was seized by that dread malady, consumption. In December she was brought to her former home in Sedalia, as the physicians thought a change would be beneficial. The change was too late, however, and she gradually sank till her death, which occurred on March 9, 1890. Agnes made many and fast friends wherever she went, and all will miss her. She was a graduate of the Sanitarium Training-school, and consequently knew her critical condition; but like all others who suffer as she did, she was hopeful to the very last. She tried as far as she could to make everything right before she died. She was willing for the Lord's will to be done. We laid her away to sleep till Christ shall come, hoping to meet her in the life immortal. Funeral services by the writer, from Job 14: 14.

JAS. KLOSTERMYER.

SISLEY.—Eld. John Sisley died at the home of Bro. Willford, in Duquoin, Ill., March 11, 1890. Bro. Sisley was born in Pembury, Kent County, England, June 13, 1841. He came to America when only sixteen years of age, in 1857, and soon after his arrival he embraced the truth of the third angel's message at Convis, Mich. Through correspondence and reading our literature, his parents in England were led to indorse the truth. His father died a year and a half later, and about five years after that, his mother came to America with the six remaining children, all of whom embraced the truth, and are still faithful. Four besides Bro. John, have been actively engaged in various branches of the work. The last fifteen years of his life were devoted to the ministry. His labors were mostly in the State of Michigan, but for a short time he was in Tennessee, and about one year ago he came to Illinois, and labored acceptably in the south part of the State till his death. He went to Duquoin, Feb. 1, in usual health, except a slight cold, to preach the funeral sermon of sister Holly. While there he succeeded in arousing quite an interest to hear the truth, and in the midst of his interest he had an attack of la grippe; but not wishing to let the meetings go down, he continued till he had a high fever, and we have good reason to believe, was in the first stages of pneumonia before closing his meetings. The last night he preached, he came near falling in the pulpit while preaching. He was confined to his bed for a few days, and seemed to be rallying, when a brain trouble set in, and he died a few days after. The funeral services were held in the M. E. church, where the writer spoke to a good-sized audience, on the Christian's hope of redemption from death to immortal life. We are filled with sorrow at the loss of Bro. Sisley, but we know that he had a living connection with God, and our hopes are strong that we shall meet him in that glorious day which is coming. He leaves a wife and two small children to mourn his loss, besides an aged mother, two brothers, and four sisters. He was very quiet in his manner, but he was a pure-minded man, and his Christian integrity made all who knew him esteem him highly and love him dearly.

A. O. TAYLOR.

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HISTORY OF THE WALDENSES.

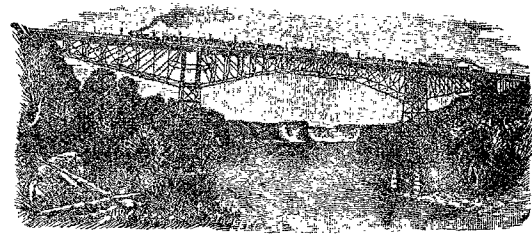
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Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected March 9, 1890.

Table with columns for EAST and WEST stations, listing times for Mail, Day Express, Night Express, and Accommodation. Stations include Chicago, Detroit, Buffalo, and Niagara Falls.

*Daily. †Daily except Sunday. ‡Daily except Saturday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



Chicago & Grand Trunk R.R.

Time Table, in Effect Jan 19, 1890.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing times for various routes including Port Huron, Lapeer, Flint, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Hazelton, Valparaiso, and Chicago.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific Limited, Day and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago. A. S. PARKER, Ticket Agt., Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 1, 1890.

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Will the year 1890 be as conspicuous in the annals of death and disaster as its predecessor? Judging from present indications, this is not unlikely.

Among the topics to be considered at the approaching labor conference in Berlin, is that of Sunday work, and the necessity, nature, and practicability of laws for its restriction.

The Detroit Floral Charity Festival, to be held April 22-25, under the management of the *Detroit Journal*, will afford a rare opportunity to witness, at a minimum cost, an exhibition of floral beauty which will be the most complete and varied of its kind, and present many attractive features. The *Journal* hopes to raise \$100,000, to divide among various charities.

On another page will be seen a list of places at which lectures are soon to be given by Rev. W. F. Crafts, in the interests of the National Reform movement. Our brethren in or near these places, and all lovers of American institutions and principles, would do well to prepare the communities for the advent of Mr. Crafts, by a judicious circulation of such literature as will enlighten the people on the principles and animus of the movement which he champions.

One of the difficult problems of American statesmanship—what to do with the incoming tides of foreign immigration—is not materially helped by the statistics, so far, of the present year. From Jan. 1 to March 22, this year, the number of foreigners arriving on our shores was sixteen per cent greater than the number arriving during the corresponding period of last year. This year it is 36,973, against 31,673 in 1889.

The following numbers of "The Bible Students' Library" have been received from the Pacific

Press Office: The Bible: Its Inspiration and Importance, 2 cts.—Is Sunday the Sabbath? 1 ct.—The Nature and Obligation of the Sabbath, 10 cts.—The Sabbath and the Law, 20 ts. The last two are republications; the first by Eld. J. H. Waggoner, under the same title, "Nature and Obligation of the Sabbath," and the last by Eld. J. N. Andrews, formerly published as the "Eleven Sermons on the Sabbath and Law."

Eld. L. McCoy, of the Sanitarium, occupied the Tabernacle pulpit, Sabbath, the 29th. His text was Eccl. 12: 1; and his remarks were a timely and earnest appeal to the younger portion of the congregation, set forth in convincing arguments and telling illustrations, to heed this most important counsel of the wise man, to remember their Creator in the days of their youth. We apprehend there is rarely to be found a congregation containing so large a proportion of young people as that which assembles in the Tabernacle from week to week—so large a proportion governed by the high motives and lofty aims by which most, at least, of the young people here are governed; and we trust the discourse they heard last Sabbath will remain in their minds as a pointer in the right direction—to a work of usefulness here, and a glorious reward hereafter.

"The Anti-Slavery Congress of Brussels," says the *Missionary Review*, "has had its counterpart in the anti-rum congress at Khartoum." It appears that while the representatives of Christianity were considering methods for the extermination of slavery, their Moslem antagonists were discussing measures for the extermination of the rum traffic. "The means suggested," says the *Review*, "are curiously similar, if we may trust the somewhat vague reports that come from the mahdi's camp. Europe, on the one hand, is to draw a cordon of her ships of war around Africa, and capture every Arab dhow that can be found, release its prisoners, and scuttle the ship itself. The slave-traders, on their part, are also to draw a cordon of dhows around the continent, and capture every vessel that contains the abominable fire-water that is eating away the strength of the natives, and thus depriving them of the material for their trade." Between the two, let us hope that the interests of humanity will receive some degree of attention in the dark continent.

"Distress of nations with perplexity," was, according to prophecy, to characterize the last days of this world's history. *America* of March 27, 1890, describes the "feeling of desperation and discontentment pervading the crowded and poverty-stricken districts of New York City," as "a pent-up volcano only looking for an opening through which it may pour its all-consuming, life-destroying elements," while the "gilded and comfortable millionaires do not read the signs of the times," and the demagogues are too busy with political intrigues to notice the impending peril. "The larger cities, owing to the fearful influx of the worst of the population of Europe and Asia, have become centers of danger to the whole country. Other governments have made our cities receptacles for the deposit of their refuse and dangerous classes, while the pauper labor of Europe has poured into our ports of entry duty free, an incessant flood, indeed, of bitter, sharp, and destructive competition, against which American labor struggles in vain to maintain its living rate of wages."

THE "SENTINEL LIBRARY."

We have just received from the Pacific Press Publishing Company several important numbers of the "Sentinel Library," a series of publications "treating upon the various phases of the National Reform movement, the Union of Church and State, and Civil and Religious Liberty." Among these we make mention of the following:—

Romanism and Civil Liberty—Why We oppose Religious Legislation—The American Sabbath Un-

ion and Human Rights—A Civil Sunday Holiday—Blair's Sunday Rest Bill and Joint Resolution—Civil Government and the Decalogue—National Reform Success Means Religious Persecution—The National Sunday Law—A Religious Political Movement—Arguments on the Breckinridge Sunday Bill.

We would call particular attention to the last-named, which is No. 29 of the series, and is a ten-cent pamphlet. It contains the arguments made before the "House Committee on the District of Columbia," by Brn. Corliss, Jones, Mc Kee, and others, Feb. 18, 1890. This is now a pending question, and this pamphlet has been issued thus promptly, that our brethren everywhere, who are concerned in the progress of this movement, and will be interested to read the arguments made by our brethren, may have the privilege of so doing at the earliest possible moment. For this, and any other numbers of the "Sentinel Library," address Pacific Press Publishing Co., Oakland, Cal., or 43 Bond St., New York.

THE FIVE-THOUSAND-DOLLAR FUND.

I AM glad to note every week that subscriptions and money are coming in on this fund. It has now reached \$1,700, but this is not half of the sum that we must have.

We shall never have so favorable a time in which to work as now. God's providence is opening the way as never before. The agitation of the National Reformers is opening the way for the truth everywhere, and now is our time to enlighten the people,—to bring the truth to their attention. In order to accomplish what must be accomplished in that Southern field, we must have special help from our brethren.

We hope that we shall see the pledges come in with greater rapidity, and that the \$5,000 will soon be made up. Look over the list, brethren and sisters, and decide at once to come to our help.

O. A. OLSEN, Pres. Gen'l Conf.

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P. W. Baker.....	\$50 00
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